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****
* NATIONAL *
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LU HSÜN'S ROLE IN THE ANTI-CONFUCIUS STRUGGLE

Resolutely Stand for Progress, Oppose Retrogression

- learn from Lu Hsün, the great fighter who criticizes Confucius and opposes the Confucian school

by

Kuan Nung (顾农)

(Peking Kuang-ming Jih-pao, June 2, 1974)

With the movement to criticize Lin Piao and Confucius developing in depth today, a re-study of Lu Hsün's works which criticize the doctrines of Confucius and Mencius offers tremendous education and encouragement. Lu Hsün's many profound analyses of and his vigorous spirit and rich experience in the struggle to criticize Confucius and oppose the Confucian school will forever merit our study.

I

In his youth, Lu Hsün had also received education on the doctrines of Confucius and Mencius. He had almost read through the "Thirteen Classics," but later, he resolutely gave up this trash, became a fighting democrat and then further developed into a great communist. Lu Hsün's thought was constantly advancing and he never went backward. The process of the development of Lu Hsün's thought was, speaking in a certain sense, also the process of his criticism and struggle against the doctrines of Confucius and Mencius. If one struggles, one advances; if one does not struggle, one retrogresses. This is an irreversible truth.

In 1902, Lu Hsün went abroad to study in Japan, so as to find out the true way to save the country and the people. However, the dean of

studies at Hungwen College in Tokyo demanded the students from China to pay respects to the Confucian temple. Lu Hsün was "greatly shocked." "He thought that since he had come to Japan precisely because he had lost hope in Confucius and his disciples, should he bow in worship again?" ("Confucius in Contemporary China" in Ch'ieh-chieh-t'ing Satirical Essays, Vol. 2) At that time, although he did not understand the mystery that imperialism also had to use the doctrines of Confucius and Mencius, his own revolutionary stand of criticizing Confucius and opposing the Confucian school was very firm. Lu Hsün later gave up medical studies and took up literary work, because he felt that in order to make the Chinese revolution a success, it was first necessary to do work in ideology and public opinion and the criticism of the doctrines of Confucius and Mencius was one of the important aspects. Therefore, as soon as he took up activities in revolutionary literature and art, he devoted his efforts to the criticism of the reactionary concepts of the Confucian schools.

For example, as early as in Mo Lo Shih Li Shuo (摩罗诗力说) (1907), he had criticized Confucius' reactionary view of "having no depraved thoughts" ("Wei Cheng" in Confucian Analects) and pointed out, "When forcibly deprived of the depraved element, it is then not human ambition at all." In smearing the advanced ideas as "depraved," Confucius aimed at making literature and art serve the reactionary classes. Sure enough, the literature and art which carefully observed the Confucian poetics had become court literature which "eulogizes the masters and flatters those in power" and literature of recluses "with the heart responding to the insects and birds and feelings responding to the trees and springs" for serving the reactionary ruling classes. Lu Hsün was of the opinion that the reactionary poetics was for "bridling" literature and art and had to be resolutely criticized, so as to liberate literature and art from the shackles of Confucian ideology and make them serve the cause of democratic revolution in China.

After the 1911 Revolution, Lu Hsün became even more resolute and he criticized the doctrines of Confucius and Mencius all the more thoroughly. The story entitled "Memories of the Past," which he wrote in the literary language, satirically attacks a reactionary intellectual element called Mr. T'u who is excessively intimidated by the revolution and vainly attempts to use double-face tactics to oppose the revolution. This man is precisely a devout disciple of the doctrines of Confucius and Mencius. If we bear in mind that this short story was created and published at the time of the frantic activities of the "Confucian societies," we can more easily discern its direction against realities and its acuteness.

After Yüan Shih-k'ai had usurped the fruit of the victory of the 1911 Revolution, the adverse currents of retrogression and restoration gushed forth. In June 1913, Yüan Shih-k'ai issued "the circular order to worship Confucius the sage" and began to prepare public opinion for the restoration of monarchy. On September 28 in that year, a farce of worshipping Confucius was first performed at the Imperial Academy. Lu Hsün recorded this disgraceful incident in his diary with great indignation. In 1914, Yüan Shih-k'ai again ordered the offering of sacrifices to Confucius. In addition, clothes and hats were made after the ancient style

in the energetic worship of Confucius. In December 1915, Yüan Shih-k'ai proclaimed the next year as the first year of the reign of Hunghsien. He could wait no further and was prepared to declare himself emperor. Later Lu Hsün pointed out that Yüan Shih-k'ai's worship of Confucius was for ascending the throne and turning back the wheel of history.

After the promotion of the worship of Confucius by Yüan Shih-k'ai, in the hands of the subsequent Peiyang warlords, this reactionary system was "carried on without being abolished, but in accordance with the changes in the people in power, there is some difference in the ceremony, especially in the form of performing ceremonial acts. On the whole, those who consider themselves reformers wear Western clothes and bow; those who worship ancient things wear clothes of ancient style and kowtow." ("From the Beard to the Teeth" in Graves) Despite a slight difference in the form, the essence was completely the same. At the higher levels, there were the retrogression and restoration of the Peiyang warlords, while the reactionary men of letters at the lower levels correspondingly vigorously praised the unique feudal "cultural features of the country," talked exuberantly of the study of classics with a rational approach advocated by Chen Hao, Chen Yi and Chu Hsi and even advocated "spiritual studies" to further mix up the reactionary Confucian teachings of Confucius and Mencius with religion and superstition for deceiving the people and serving the reactionaries in power. Lu Hsün showed great indignation for these adverse measures and had on many occasions severely repudiated the crimes of the "evil elements" and the "old and young muddle-headed people" who wanted to restore the old order and "in addition wanted to eat men" and launched a protracted struggle against them.

II

Around the "May 4" Movement, Lu Hsün published a great number of essays, satirical essays and stories, and went all out to launch furious attacks against the worshippers of Confucius and the Confucian school. Lu Hsün's two famous essays: "My Views on Chastity" and "How Do We Act As Fathers Now?" emphatically criticized masculine authority and the authority of the father (clan authority) respectively. His many literary ramblings were dedicated to attacking feudal superstition and thoroughly criticizing religious authority. All these dealt heavy blows to the reactionary political power of the Peiyang warlords. His first novel in vernacular Chinese--"The Diary of a Madman," unraveled the "man-eating" essence of "benevolence, righteousness and virtue" and enthusiastically eulogized the madman--a hero who dared to go against the tide and criticize the doctrines of Confucius and Mencius. His "A Small Matter" praised a petty bourgeois intellectual who gave up "quotations from the Book of Poetry and Confucius" and was willing to learn from the working people and transform his world outlook.

Chairman Mao says, "The cultural revolution ushered in by the May 4 Movement was uncompromising in its opposition to feudal culture; there had never been such a great and thoroughgoing cultural revolution since the dawn of Chinese history." In this cultural revolution, Lu Hsün had attained immortal high merits and great achievements, among which the

battle achievement in the criticism of Confucius and opposition to the Confucian school occupied an important position.

After the high tide in the "May 4 Movement," there was a resurgence of the adverse current in the worship of Confucius and the restoration of ancient things. Liang Ch'i-ch'ao, the royalist clown, frantically advocated the doctrines of Confucius and Mencius and clamored that "Confucius' politics adapted to his time" "has been good in China for the past 2,000 years and now" in a vain attempt to use the feudal culture to counter the propagation of Marxism. Besides continuing to peddle the rotten American philosophy of pragmatism, Hu Shih, who was the representative of the big bourgeoisie in the circle of public opinions, also hoisted the tattered banner of worshipping Confucius, in a vain attempt to use Confucius, "the broad-spirited figure" and the reactionary Confucian concepts to oppose Marxism-Leninism. Many old and young remnants of feudalism were carried away and they vigorously advocated the worship of Confucius and the reading of the classics, in an energetic attempt to restore feudal education. The old feudal literature and literary language also staged a comeback and launched counter-attacks and settled accounts in the reverse with the "May 7" cultural revolution. Most of the bourgeois intellectuals who had joined the struggle to criticize Confucius and oppose the Confucian school in the high tide of "May 4" had come to a compromise with the enemies at that time, shifted to the reactionary side and completely deviated from the revolutionary spirit of the "May 4" Movement.

In face of the serious class struggle in the ideological and cultural spheres, Lu Hsün persevered in bravely fighting for defending and developing the fruits of the "May 4" Movement. Many of his satirical essays and novels in this period were written for repelling the adverse current of retrogression.

In early 1925, Liang Ch'i-ch'ao and Hu Shih made a catalogue of books for compulsory reading for the youths and listed many reactionary contrabands of the Confucian school. Many bourgeois professors and men of letters also echoed their utterances. They wanted to stifle the revolutionary spirit of the younger generation who had been steeled in the "May 4" Movement, drag them back to the old road of the doctrines of Confucius and Mencius and prohibit them from participating in the actual class struggle. In order to shatter this big conspiracy, Lu Hsün thrust himself out with the great dauntless revolutionary spirit of going against the tide and emphatically pointed out that it was not necessary for the young people to read any old books on the doctrines of Confucius and Mencius, but they should go into action and participate in struggle. Lu Hsün's "Compulsory Books for Youths" was a bright signal shot that shattered the dull and heavy atmosphere of the "old peaceful battlefield" where ten thousand horses were mute and enormously inspired the revolutionary youths' fighting spirit against retrogression.

After the publication of this short article which insisted on progress and refuted the consensus, it was immediately encircled and attacked by the reactionaries. But Lu Hsün firmly hit back and said, "I think that when the foreigners come to destroy China, they will only teach you how to

say a few foreign words but will not advise you to read more foreign books, because those books are read by the invaders. However, they will encourage you to read more Chinese books and worship Confucius all the more, as in the Yüan and Ch'ing dynasties." (On "The So-Called Wonder ...." in Chi Wai Chi Shih I 集外集拾遺) This is an extremely profound analysis, because not only are the Chinese reactionaries and traitors worshippers of Confucius, but the foreign reactionaries and aggressors also worship Confucius. Lu Hsün's struggle to criticize Confucius and oppose the Confucian school was not only for opposing the Chinese reactionaries, but was also for opposing the invasion of China by foreign imperialism.

Various facts have demonstrated that prompted by their intention to conquer China, the foreign invaders inevitably have to worship Confucius. After the incident of "September 18," the Japanese militarists vigorously worshipped Confucius so as to invade more deeply into China. Working in coordination with them were the Chiang Kai-shek bandit gang that advocated the worship of Confucius and the study of the classics and Hu Shih and his ilk who offered the venomous tricks of the "kingly way" and "conquest of mind." At present, the farce of worshipping Confucius performed by Soviet revisionist social imperialism is also for opposing China and communism, and working in coordination with them are Lin Piao and his ilk who "raised high the doctrines of Confucius and Mencius." How similar the reactionaries of all times and all countries are on the point of worshipping Confucius, and how profound and thought-provoking are the lessons and historical experiences summed up by Lu Hsün!

Before 1925, Lu Hsün had written a great number of articles on the criticism of Confucius to criticize the adverse current of retrogression. Lu Hsün's struggle in this period was closely linked up with his revolutionary practice of supporting the "May 30" Movement and the revolutionary students' movement in Peking and attacking the Chinese and foreign reactionaries. The doctrines of Confucius and Mencius are ways of exploitation and man-eating ways and the Chinese and foreign reactionaries naturally have to make use of this magic weapon. Under their rule, "The so-called Chinese civilization was nothing more than a banquet of human flesh arranged for the enjoyment of the rich and the so-called China was nothing more than the kitchen for arranging this banquet of human flesh." ("Rambling Talks Under the Lamp" in Graves) In talking exuberantly of "benevolence, righteousness and virtue" and propagating so-called "propriety," Confucius, Mencius and their disciples actually aimed at making people become the "docile common people" who submissively "contributed delicacies." Lu Hsün said that the rule of the reactionaries definitely could not last long and their "various ways to dope people also cannot be very effective." ("Idle Talks at the End of Spring in Graves) The masses of the people are awakening with each passing day and they discern most clearly the reactionary nature of the doctrines of Confucius and Mencius. "There are after all clever ones among the stupid people and they have seen through this devilish trick long ago. Therefore, there is a popular saying, 'a mouth emitting an eloquent flow of talk about benevolence, righteousness and virtue and a mind bursting with the thoughts of a robber or harlot.' They understand this very well." (On "Damn It" in Graves) Lu Hsün called upon people to clearly recognize the reactionary nature of Confucius, Mencius and their ilk and insist on struggle to win victory.

In the days of the surging adverse current for reviving the old order and retrogression, Lu Hsün ran counter to the tide. In particular, he emphatically pointed out that the intellectuals should insist on progress and oppose retrogression. In his novels created in this period, Lu Hsün not only ruthlessly lashed at the stubborn supporters of the doctrines of Confucius and Mencius--like Squire Lao Szu, the "old student of the imperial academy who talks about the study of the classics with a rational approach" in "Wishes for Happiness," Szu Ming, the hooligan in "Soap," Kao Lao-kan, the gambler and swindler in "The Old Man Named Kao"--but also profoundly criticized the bourgeois intellectuals who turned back the wheel of history. In the story, "In the Wine Shop," Lü Wei-fu is a typical example of retrogression from revolution to making no revolution. In "The Solitary Man," Wei Lien-mo is a typical example of retrogression from revolution to counter-revolution. In "Lamenting the Bygones," Tzu-chün eventually returns to her old home.... In these novels, Lu Hsün used outstanding artistic means to reveal the truth that there is no outlet for retrogression.

A sweeping review of Lu Hsün's articles on the criticism of Confucius and opposition to the Confucian school in the early period enables people to see clearly that Lu Hsün had forged ahead with the pace of time and insisted on the struggle to criticize Confucius and oppose the Confucian school. In the process of this struggle, he had gradually come close to the working people, read through Marxism and Leninism and transformed his own world outlook. We should follow the example of Lu Hsün, energetically participate in the struggle to criticize Lin Piao and Confucius, strive to transform our world outlook through struggle, fight for progress and absolutely reject retrogression. There is no outlet for retrogression.

III

After the failure of the great revolution, Lu Hsün further used the Marxist viewpoint to analyze the reactionary nature of the doctrines of Confucius and Mencius. He criticized Confucius and opposed the Confucian school in conjunction with the actual struggle to oppose "encirclement and suppression," oppose the betrayal of the country and aggression, and scored great victories.

Soon after the "April 12" coup d'etat, Chiang Kai-shek, the hangman who kills without even a blink of the eyes, rushed to Ch'üfu to "pay homage to the sage" and was anxious to paint a coat of "benevolence, righteousness and virtue" on the butcher's knife which was dripping with blood and to use the doctrines of Confucius and Mencius to "uproot" communism. From then on, Confucius became a tool in the hands of the Kuomintang reactionaries. Imperialism, which backed up Chiang Kai-shek, also vigorously advocated the doctrines of Confucius and Mencius. Therefore, an evil wind to worship Confucius and revive the old order was whipped up to envelop the sky and earth. But Lu Hsün the communist stood firm amid adversities, resiliently waged struggles and led the militant left-wing movement in literature and art from victory toward new victory. The cultural "encirclement and suppression" of the Kuomintang reactionaries failed again and again, but "it

was in the very midst of such campaign of 'encirclement and suppression' that Lu Hsün, who believed in communism, became the giant of China's cultural revolution."

Immediately after the failure of the great revolution, Lu Hsün wrote two manifestoes to criticize Confucius--"On the Celebration of the Birth of Confucius in Hong Kong" and "Four Kinds of Documents To Rectify the Way of the World." He indignantly exposed that the malicious intention of the Chinese and foreign reactionaries in honoring and worshipping Confucius was to oppose Marxism and Leninism in a vain attempt to use the beautiful name of "preserving oriental civilization" to make China remain a semi-feudal and semi-colonial society forever and secure the reign of the big landlord and bourgeois classes for "a thousand years." These two articles sharply and ruthlessly exposed the malicious intention of the Chinese and foreign reactionaries in worshipping Confucius and reviving the old order. In addition, Lu Hsün pointed out that the so-called "benevolence and righteousness" of the Chiang Kai-shek bandit gang were "benevolence and righteousness backed by machine-guns" and that they had "dragged out Confucius' ethical education" to practice reaction and retrogression. He profoundly exposed the ultra-Right essence of the Kuomintang reactionary political power and the reactionary nature of the so-called "ethical education." "Subduing one's self and returning to propriety" was Confucius' reactionary program for restoration. Chiang Kai-shek's practice of "subduing one's self and returning to propriety" was for setting up the fascist dictatorial rule. The essence of Lin Piao's "subduing one's self and returning to propriety" was not any different from that of Confucius and Chiang Kai-shek. It was also for practicing retrogression and turning back the wheel of history. Lu Hsün's analysis and criticism of "ethical education," "benevolence and righteousness" are not only applicable to Chiang Kai-shek but are also completely applicable to Lin Piao.

After 1933, the Kuomintang reactionaries intensified their military and cultural "encirclement and suppression" but fell on their knees and capitulated to the Japanese aggressors who invaded China with big strides. At that time, the evil wind to worship Confucius became even more uproarious and Confucian studies became the theoretical basis for "pacifying the country without repelling foreign aggression" in the reactionary policy of the Chiang Kai-shek bandit gang. Under this situation, Lu Hsün adopted the method of severely criticizing the reactionary fallacies and crimes of the Chiang Kai-shek bandit gang by contrasting and comparing them with the reactionary viewpoints in the doctrines of Confucius and Mencius to thoroughly criticize Chiang Kai-shek and Confucius.

Confucius said, "If the people have no faith in their rulers, there is no standing for the state." ("Yen Yüan" in Confucian Analects) Mencius said, "When one by force subdues men, they do not submit to him in heart.... When one subdues men by virtue, in their hearts' core they are pleased and sincerely submit." ("Kung Sun Ch'ou" Part I in The Works of Mencius) They all talked about the so-called "benevolent government" and the "kingly way." Lu Hsün pointed out, "In China, there had never actually been the kingly way" and before and after the exuberant talks on "kingly way," "there is bound to be contention for hegemony." ("Two or Three Things on China (2)" in Chieh-

chieh-t'ing Satirical Essays) Under the pretext of the "kingly way," there is counter-revolutionary violence. The reactionaries' "subduing men by virtue" is to eat human flesh and drink human blood. Lin Piao was also like this. In frenziedly crying, "Those who rely on virtue flourish; those who rely on force perish," he sought nothing more than to attack the dictatorship of the proletariat and to set up the fascist dictatorship of the Lin family.

The Kuomintang reactionaries adopted the attitude of non-resistance toward the Japanese aggressors, and under the pretext of waiting for the victory of justice, they carried out shameless hush-hush activities to sell out the splendid mountains and rivers of our mother country. Lu Hsün satirically said that "this was also in conformity with Confucius' "propriety": "'Look not at what is contrary to propriety, listen not to what is contrary to propriety, speak not what is contrary to propriety, make no movement which is contrary to propriety.' It is propriety to wait quietly for other people who 'frequently do evil deeds to destroy themselves.'" ("Propriety" in Random Talks) Chiang Kai-shek's "propriety" was national betrayal!

Lin Piao considered capitalist restoration the most important of all things. He wanted to set up a feudal comprador fascist dictatorship at home, capitulate to Soviet revisionist social-imperialism abroad, become the son-emperor under the wing of Soviet revisionism and implement Mencius' saying that "the small kingdoms should model after the large kingdoms." Their "propriety" was national betrayal. Like Chiang Kai-shek, Lin Piao was also a traitor to China!

In his famous manifesto to criticize Confucius "Confucius in Contemporary China," Lu Hsün aimed his exposure and criticism at the crimes of the Japanese aggressors in worshipping Confucius and invading China. This essay analyzed the reactionary nature of Confucius himself and revealed that "the methods to rule the country" which he advocated were methods for "governing the masses and designed for those in power, but there was nothing for the benefit of the masses themselves." He further analyzed that the reactionaries throughout the ages "had other aims" in worshipping Confucius. Confucius was only a "brickbat for knocking at the door" in their hands. The reactionaries always used the doctrines of Confucius and Mencius as the ideological weapon for their own counter-revolutionary activities and used this "brickbat" to knock open the "door of happiness" for the reactionary classes. This had actually pointed out the reactionary aims of the Japanese militarists in worshipping Confucius.

Lu Hsün warned the Chinese and foreign worshippers of Confucius, saying that in modern times none of those who used Confucius as a "brickbat" had succeeded and none had come to a good end, because "the time has changed." Yüan Shih-k'ai and the Peiyang warlords who worshipped Confucius "had not only encountered failure themselves but had also caused Confucius to sink into a more tragic state." This sentence has summed up the historical experiences of the struggle between those for and against honoring Confucius. How profoundly this is said!

The Lin Piao anti-Party clique which "raised high the doctrines of Confucius and Mencius" has already collapsed. Our thoroughgoing development of the struggle to criticize Lin Piao and Confucius today not only can further wipe out the pernicious influence of the Lin Piao anti-Party clique, but also can further criticize the trash of feudalism, capitalism and revisionism and mobilize the people to break away from traditional concepts. This is of great realistic significance as well as far-reaching historical significance to consolidating the dictatorship of the proletariat and opposing and preventing revisionism. We must follow the example of Lu Hsün, criticize Lin Piao and Confucius in conjunction with the actual class struggle and two-line struggle and carry through to the end the continuation of the revolution under the dictatorship of the proletariat.

* * *

"MAY 7" CADRE SCHOOLS

"May 7" Cadre Schools Is a Revolutionary Crucible for the Reform of Intellectuals

by

the Committee of "May 7" Cadre School of the Scientific Technical System of the CCP Shanghai Municipal Committee

(Peking Kuang-ming Jih-pao, May 10, 1974)

The "May 7" cadre school founded according to Chairman Mao's "May 7 Directive" is a socialist new thing born under the great proletarian cultural revolution. Under the guidance of Chairman Mao's revolutionary line, it is demonstrating its potent vitality day by day. The broad masses of cadres and intellectuals intimately call the "May 7" cadre school the "gas station for the continuation of revolution" and "a giant crucible for the transformation of ideology."

The Necessity for Intellectuals To Attend "May 7" Cadre Schools

During the period of socialism, the question of how to treat intellectuals is at all times beset with the violent struggle between the two lines. The essence of struggle is whether to adhere to socialism or to restore capitalism.

Chairman Mao always pays great attention to the question of intellectuals and has laid down the Party policy of unity, educating and transforming the intellectuals. Back in the period of democratic revolution, Chairman Mao pointed out: "It is impossible for revolution to triumph without the participation of the intellectuals." He also repeatedly taught that "the intellectuals will accomplish nothing if they do not integrate themselves with the workers and peasants." During the period of socialism, Chairman Mao further pointed out: "The arduous task of building socialism in China needs the service of the greatest possible number of intellectuals." He also pointed out at the same time: "In the entire process of socialist revolution and socialist construction, the transformation of intellectuals is an extremely important question." He suggested that the intellectuals should gradually embrace the communist world outlook, gradually learn well Marxism and Leninism, and gradually identify themselves with the workers and peasants in the three great revolutionary movements, to serve the socialist revolution and socialist construction. During the great proletarian cultural revolution, Chairman Mao also issued the "May 7 Directive" which was of tremendous significance to the transformation of the intellectuals. He once again called on the revolutionary intellectuals to receive re-education from the workers, peasants and soldiers under the leadership of the correct line, to thoroughly change their old way of thinking, and to become red and expert people welcomed by the workers, peasants and soldiers. This series of directives of Chairman Mao clearly pointed out the way forward for the intellectuals.

However, the ringleaders of the opportunist line like Liu Shao-ch'i and Lin Piao always tried their utmost to sabotage the revolutionary line of uniting, educating and transforming the intellectuals put forward by Chairman Mao. They vigorously publicized the doctrines of Confucius and Mencius that "those who excel in learning should apply themselves to be officers" and that "those who labor with their mind govern others, while those who labor with strength are governed by others." They tried their utmost to advocate the revisionist fallacies of "getting learned in order to be officials," "punishment by labor," etc., in a vain attempt to make the intellectuals forsake the correct road of the revolutionary line, and become their tools for restoring capitalism. Prior to the great proletarian cultural revolution, the tendencies to take no interest in proletarian politics, to divorce theory from reality, to pursue personal fame and gain and to embrace the philosophy of foreign slaves, and the doctrine of trailing behind at a snail's pace among the intellectuals were reflections of the pernicious influence of this kind of revisionism.

The great proletarian cultural revolution destroyed the headquarters of the bourgeoisie, and criticized the counter-revolutionary revisionist line. The broad masses of revolutionary intellectuals complied with the instructions of Chairman Mao and left in succession for factories and the countryside to take the road of integration with the workers and peasants. They also actively responded to Chairman Mao's call for "sending the broad masses of cadres to the lower level to do manual work" and enthusiastically went to the "May 7" cadre schools to read books and study, to steel themselves through labor, to get into contact with the masses of workers and peasants and to transform their world outlook under the guidance of the "May 7 Directive." This is of great practical significance and far-reaching historical significance toward transforming the intellectuals who are divorced from labor, from reality and from the masses, realizing the transformation of the intellectuals into laborers, building socialism, consolidating the dictatorship of the proletariat, and opposing and preventing revisionism.

The Superiority of the "May 7" Cadre School For the Reform of the Intellectuals

With the mighty great proletarian cultural revolution pounding against the old ideas and traditions of the past several thousand years, the intellectuals further understood the importance of following the road of the integration with the workers and peasants. They hastily brought their problems out from the deep confines of the tall buildings to the countryside, and attained delightful achievements. However, many intellectuals who had been to the "May 7" cadre schools deeply realized that while the bringing of problems to factories and the countryside was of course a very good opportunity for reforming the intellectuals, it could not take the place of education received in the "May 7" cadre schools.

The "May 7" cadre school has a clear educational goal. All its work was for changing the thinking of the students. Because the "May 7" cadre school requires its students to study Marxism-Leninism-Mao Tse-tung's thought bearing on the actual struggle, it has created favorable conditions

for reforming the thinking of intellectuals through summing up the lessons drawn from experience in the two line struggle. Because the "May 7" cadre school provides relatively more opportunities for physical labor, this is useful for changing the conditions of the intellectuals who were unable "to carry loads with their shoulders or their hands" in the past and for overcoming the mentality to despise labor and practice. Because the "May 7" cadre school arranges a time table for the intellectuals to eat together, live together, work together, study together and make criticism with the poor and lower-middle peasants, to investigate family history and village history, and to receive re-education, this helps to strengthen their feelings for the laboring people, and embrace the style of leading a hard and plain life.

After studying and steeling themselves in the "May 7" cadre schools, the spiritual outlook of the intellectuals shows a marked change. They have heightened their consciousness in class struggle and two-line struggle, strengthened their feelings for the laboring people, deepened the thought of self-reliance and building our country through hard work and frugality, and maintained closer relations with the masses. In the past, those who "engrossed themselves in details, and showed no interest in politics" have now actively plunged into political movements. Those who conducted scientific research behind closed doors and carried out personal struggle in the past are take the initiative to go to factories and the countryside to investigate the needs for production and to resolve difficult problems in production. Those research tasks which require tens of thousands of dollars to carry out in the past because undue emphasis was placed on size and modernization can now be started with only a few hundred dollars through making do with what is available. All this shows that the steeling of the "May 7" cadre schools has enabled the intellectuals to go one step further in solving the question of for whom and shifting their standpoint to the side of the workers, peasants and soldiers.

In the face of the enormous achievements made by the "May 7" cadre schools in uniting, educating and transforming the intellectuals, how shameful the attacks and slanders made by Lin Piao and company against the "May 7" cadre schools appear to be! These attacks and slanders do not in the least obstruct the triumphant forward march of the "May 7" cadre schools.

We Must Insist on the Continued Operation of the "May 7" Cadre Schools

The ideological transformation of the intellectuals is a long and arduous process. This is because in the entire historical period of socialism, there are still classes and class struggle, and there is still the struggle between the proletarian world outlook and the bourgeois world outlook. The transformation of the intellectuals' world outlook is a long-term task. Before their complete rupture with their old thinking, they often show their vacillation and lack of thoroughness. Although these common ailments found among the intellectuals have been overcome by different means, including study and steeling in the "May 7" cadre schools, yet, because of

the influence of the corrupt and decadent thinking of the doctrines of Confucius and Mencius and the undermining and sabotage of the exploiting classes and their agents, they will reappear again and again under certain climates. This has determined the long-term nature of the ideological transformation of the intellectuals, and has also determined the long-term nature of the proper operation of "May 7" cadre schools.

In order to operate the "May 7" cadre school indefinitely, it is necessary to fiercely criticize the reactionary thinking of Lin Piao and Confucius and Mencius who despised labor and were hostile to the laboring people, and to fiercely criticize the reactionary idea of "those who labor with their mind govern others, while those who labor with their strenth are governed by others" as advocated by Confucius and Mencius. Our struggle against Lin Piao on whether or not to insist on the cadres' participation in collective productive labor, and whether or not to insist on following the road of "May 7" is a continuation of the struggle between the broad laboring people and the doctrines of Confucius and Mencius over the past several thousand years. In order to further operate well the "May 7" cadre schools, we must carry through to the end the struggle to criticize Lin Piao and Confucius.

In order to operate the "May 7" cadre school indefinitely, we must constantly deepen the development of class struggle and the two line struggle. In the process of its own development, the "May 7" cadre school must not only constantly repulse the attack and sabotage coming from the class enemies, but also constantly boycott all kinds of mistaken ideas arising within the revolutionary ranks. We must incessantly deepen the understanding of the necessity and importance in sending intellectuals to "May 7" cadre schools. We should realize that the question of how to treat the "May 7" cadre school is a question of the line and a question of our standpoint. Insistence on the operation of "May 7" cadre schools on a long-term basis means supporting socialist new things and progress. To repudiate the role of the "May 7" cadre school or to view the operation of the "May 7" cadre school as a matter of expediency is in essence to repudiate newborn things and stands for retrogression. We should be promoters of progress in the proper operation of "May 7" cadre schools.

In order to operate the "May 7" cadre school on a long-term basis, we must reinforce the leadership of the Party. We must grasp the proper operation of the "May 7" cadre school as an important matter for the consolidation and development of the fruits of the great proletarian cultural revolution, and the implementation of Chairman Mao's revolutionary line. We must constantly replenish the ranks that form the backbone for the operation of such schools. We must draft practical plans for conducting training by rotation and properly conduct the ideological education for the students before and after their admission into the schools.

Under the guidance of Chairman Mao's "May 7 Directive," this socialist newborn thing of the "May 7" cadre school is the course of demonstrating its potent power day by day in uniting, educating and transforming the intellectuals. The broad masses of intellectuals look upon

going to cadre schools to study afresh as a kind solicitude and loving care shown by the Party and Chairman Mao toward them, and are resolved to follow the "May 7" road all their life, and make new contributions to the revolution. We must vigorously foster and firmly support this socialist newborn thing of the "May 7" cadre school so that it will grow stronger to maturity under the guidance of Chairman Mao's revolutionary line.

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CH'IN SHIH HUANG

Ancient Emperor's Progressive Role in History

(NCNA-English Peking, Jun. 5, 1974)

"chin shih huang (first emperor of the chin dynasty) was an outstanding statesman of the rising landlord class in ancient china. a man who dared to introduce radical changes, he upheld the legalist school and opposed the confucian school. as the first man to unify china, he played an important progressive role in chinese history."

this assessment was put forward by the mass criticism group of peking and tsinghua universities in an article in the "peking daily". "chin shih huang's determination to introduce changes by destroying the old and fostering the new, and laying more stress on the present than on the past, is something we approve of," the article states. "and this is the main reason that we make a positive evaluation of chin shih huang."

over the past 2,000 years spokesmen of the landlord and capitalist classes have showered abuses on chin shih huang. the bourgeois careerist, conspirator, counter-revolutionary double-dealer, renegade and traitor lin piao and his gang distorted history and attacked the dictatorship of the proletariat by denouncing chin shih huang. the present controversy about chin shih huang is not only a question of how to evaluate a historical character, but a manifestation of the antagonism and struggle between the proletariat and the bourgeoisie and their world outlooks.

a summary of the article entitled "chin shih huang's progressive role in history" follows:

a correct evaluation of what role chin shih huang played in history made with marxism-leninism-mao tsetung thought as the guide and based on historical development, has important practical significance for the criticism of reactionary historical idealism, for a deep-going revolution in the sphere of the superstructure and a penetrating exposure of the ultra-right essence of lin piao's revisionist line.

chin shih huang's historical period (259 b.c.-210 b.c.)

chin shih huang lived in times of great social change. it was a period of transition from a feudal kingdom with independent ducal states to a unified feudal empire with centralized power, during which the remnants of the slave system were further destroyed and the feudal system was being established and developed all over the country.

during this period a feudal economy was gradually evolving. the "nine-squares" (ching tien) land system of slavery was gradually disintegrating. large numbers of tillers of the land rose from the status of slaves to that of serfs or peasants and became more directly interested in production. iron farm tools and the use of oxen in ploughing were widespread. land was reclaimed and forests were opened up to expand farmland. the monopoly of the slave-owning aristocracy in industry and commerce was gradually broken. folk handicrafts and commerce prospered. big merchants travelled between various states. cities grew in number and scale.

but the barriers existing between independent ducal states hindered further progress of the social economy. the states had vastly differing systems of currency and weights and measures. the states had ringed themselves round with defensive barricades and customs barriers, travellers were subjected to inspection and taxation. this restricted the circulation of goods. at times, the ducal states resorted to releasing flood waters to inundate one another, destroying cities and devastating farms. these states fought each other year after year, and, to maintain their armies, rulers imposed on the people heavier and heavier taxes, levies and labour conscription, plunging them deeper into poverty and hunger. some people had to "sell their wives, their children" or themselves back into slavery.

obviously, if the continuous wars between the independent ducal regimes were not brought to an end, the remnants of slavery not swept away, and the country not unified, the rising feudal economy would be seriously held back from making further progress. the legalist school, speaking for the rising landlord class, advocated establishing a unified feudal country with centralized power. this reflected the historical need of the times and conformed to the wishes of the people.

chairman mao points out: "when the superstructure (politics, culture, etc.) obstructs the development of the economic base, political and cultural changes become principal and decisive." to change the superstructure and make it conform to the economic base of the developing feudal economy was the main historical task of that period.

who could accomplish this historical task?

the other six states -- chi, chu, yen, han, chao, wei -- did not possess the necessary conditions. they had not carried out thoroughgoing reforms and still retained many remnants of the slave system with sharp class contradictions. the scramble for dominance within the ruling cliques led to corrupt politics and weakened states.

in the state of chin, however, the situation was quite different. in the middle of the warring states period (476 b.c.-221 b.c.), the noted legalist shang yang

sponsored reforms in chin; he abolished the characteristic slave-owners' institution of "hereditary high official position and emolument," and established autocratic feudal political power. he also abolished the "nine-squares" (ching tien) land tenure system, the main prop of slavery, developed a landlord economy and enforced the policy of awarding those who distinguished themselves in farming and war. the state gradually became powerful. at that time advanced thinkers, such as legalists han fei and li szu, pinned their hopes for china's unification on the state of chin. the people of the six states, discontented with oppressive ducal rule, yearned for unification and fled to chin in large numbers. in the late warring states period, the objective conditions were ripe for the unification of china under the state of chin. it was precisely in such circumstances that chin shih huang ascended the stage of history.

chin shih huang made radical changes

chin shih huang came to the throne at the age of thirteen in 247 b.c., and at twenty-two, began to take power into his own hands. in compliance with historical trends, he made a series of changes which contributed greatly to the achievement and consolidation of china's unification. in lenin's words: "the idea of historical necessity does not in the least undermine the role of the individual in history."

to begin with, chin shih huang eliminated the restorationist clique headed by lu pu-wei and lao ai, appointed legalists to important positions and steered to victory the war for the unification of china.

when chin shih huang first ascended the throne, the state of chin was experiencing a period of political reversal arising primarily from attempts to restore slavery by lu pu-wei and lao ai, who held the reins of government.

a big merchant and slave-owner from the state of wei, lu pu-wei rose by way of political opportunism to the post of prime minister in the state of chin. one of the few big slave-holders in those days, he owned ten thousand slaves and kept well over three thousand proteges, including many confucian scholars and astrologists. at his bidding, these scholars wrote the "spring and autumn annals of lu pu-wei", a book in which they attacked the social changes advocated by the legalist school and the emerging feudal system. in it, they called for the continuation of the ducal states and preservation of independent regimes ruled by a slave-owning aristocracy. the eunuch lao ai, hand-picked and fostered by lu pu-wei, also became a big slave-owner with several thousand slaves. working in collusion, mustering a group of reactionary bureaucrats, and supported by the empress-dowager (mother of chin shih huang), lu pu-wei and lao ai organized a sizable political clique which schemed and plotted to bring about a restoration.

from the days of his youth, chin shih huang had stood for the legalist school, and so represented a serious political threat to lu pu-wei and lao ai. immediately after chin shih huang took power into his own hands, lao ai staged an armed coup aimed at killing chin shih huang and usurping the crown. chin shih huang suppressed the coup ruthlessly, executed lao ai and other plotters and put the empress-dowager under house arrest. the following year he decreed an investigation of lu pu-wei who, fearing impending disgrace, committed suicide. the restorationist clique was wiped out.

the conservative forces, consisting of members of the royal house and high-ranking officials, started a drive to expel itinerant politicians from the eastern states who held official posts in the state of chin. the primary objective was to get rid of li szu, a legalist scholar from the state of chu, and others of like persuasion. li szu (about 313 b.c.-238 b.c.), a thinker representing the emerging landlord class and a disciple of hsun tzu, proposed to chin shih huang that he enlist the service of all, "without discrimination among the four lands and people from different states", who could contribute to the country's unification. endorsing the proposal, the emperor repealed the order to expel foreign politicians, appointed li szu minister of justice, and a man named liao from the state of wei as supreme commander of the army to form a new core of leadership with the legalists as the mainstay.

chin shih huang's suppression of the lu-lao restorationist clique and his appointment of li szu and other legalists to important positions reflected the struggle being waged by the rising landlord class against the slave-owners' restorationist forces, a struggle between the political line of the legalist school standing for radical changes and the political line of the conservative and reactionary confucian school. the victory against the restorationist forces in the state of chin dealt a crippling blow to the upholders of slavery, curbed the political reversal there and prepared the ground politically and organizationally for the war of unification by establishing a powerful centralised headquarters to direct it.

some time later, the writings of han fei, another disciple of the legalist hsun tzu, found their way to the court of chin shih huang. consummating the legalist theory of the period of warring states, han fei expounded the need to work out different policies to meet the changing times and circumstances and advanced the concept of establishing a centralized feudal state. in this thesis of han fei's chin shih huang found the theoretical basis for the imminent war of unification and the social reforms he was to make later on.

chin shih huang achieved the unification of china in the ten years from 230 b.c. to 221 b.c. he was able to unify china within a relatively short period because

the people, who wanted unification, fought in and supported the war to achieve it. on the other hand, in the six eastern states the people waged a class struggle which weakened and shook the slave-holders' rule, creating conditions facilitating unification.

certain people accuse chin shih huang of having committed atrocities and wreaked havoc in waging the war. they fail to differentiate between progressive and reactionary wars. lenin said: "there have been in the past numerous wars which, despite all the horrors, atrocities, distress and suffering that inevitably accompany all wars, were progressive, i.e., benefited the development of mankind by helping to destroy most harmful and reactionary institutions..."

after occupying an area or conquering a state, it was chin shih huang's practice to do away with the old ducal state institutions, oust the aristocrats and slave-owners, set up prefectures and counties, dismantle ramparts and fortresses, and remove barriers on rivers and roads. this put an end to the political rule of the independent ducal regimes, obliterated the remnants of the old slave economy, developed new feudal political rule and economy, and stabilized production and the people's livelihood. the war of unification waged by chin shih huang was a progressive war in conformity with the need of the times and the interests of the people. what it destroyed were mainly the centuries-old political setting in which independent ducal regimes prevailed and the remnants of slavery. it promoted the development of the feudal economy and culture.

secondly, chin shih huang reformed the political institutions and established a centralized autocratic feudal empire.

chairman mao says: "while the feudal state was torn apart into rival principalities in the period before the chin dynasty, it became autocratic and centralized after the first chin emperor unified china". after achieving unification, chin shih huang went on to abolish the system of "hereditary high official position and emolument" and the "institution of ducal states" left over from the age of slavery and adopted the new feudal system of bureaucratic administration and the institution of prefectures and counties throughout the land, taking into his own hands the cardinal military and political powers, including the appointment and dismissal of principal officials. the establishment of this centralized autocratic feudal state was a reform of far-reaching significance in compliance with the historical trends.

but there was no plain sailing; an acute struggle within the ruling group began. conservative forces, with prime minister wang wan at the head, proposed that the

sons of chin shih huang be enfeoffed as kings of independent states. the reformers, represented by li szu, stood firmly against enfeoffment and proposed the establishment of prefectures and counties as a uniform administrative system throughout the country. chin shih huang approved this proposal, and it was enforced.

centralized autocracy was at the time a completely new system which grew out of the need to expand the social economy. by wiping out the sundry independent states, stripping remnant slavery of its political shield and avoiding the recurrence of chaotic warring among the rival ducal regimes, this system greatly benefited the rule of the rising landlord class and the development of a feudal economy and culture. the system of centralized autocracy founded by chin shih huang was handed down throughout the long period of feudal society in chinese history.

thirdly, chin shih huang changed the relations of production and reformed the economic and cultural system.

after the chin dynasty unification, there still existed in society hindrances such as: confusion and chaos in land-measuring, wagon gauges, laws and decrees, the costumes, the pronunciation of words and script of chinese characters. the superstructure of the centralized autocratic power under chin shih huang played a full role in destroying the old and establishing the new. it "actively assisted its base to take shape and consolidate itself, and did its utmost to help the new system to finish off and eliminate the old base and the old classes." (j.v. stalin: "marxism and problems of linguistics"). in 216 b.c., chin shih huang decreed that the people register with the government the land holdings in their hands and pay taxes accordingly. this legalized private ownership of land and promoted its development throughout the country, thereby eliminating the last remnants of slavery. this was the most widespread and deep-going transformation in the land system since the late spring and autumn period (770-476 b.c.), a transformation which not only forwarded the social economy but also further consolidated the superstructure based on it.

in order to consolidate centralized autocratic power and unification, chin shih huang decreed that post-roads be built, canals and ditches dug, and the gauge of wagons standardized. this greatly facilitated transportation and communication. the old currencies and systems of weights and measures in the six conquered states were abolished; a new unified monetary system and standardized weights and measures were introduced. a simplified form of script -- hsiao chuan (lesser seal style, also called chin chuan) -- popular in chin, and li shu, much simpler to write, more aesthetic and

approaching in form. today's chinese characters, were brought into use throughout the country. these reforms significantly promoted economic and cultural development and encouraged exchanges among various nationalities, strengthening and consolidating the unification of the country.

chairman mao points out: "new things always have to experience difficulties and setbacks as they grow."

with the introduction of these important reforms, chin shih huang waged one acute political struggle after another. prior to unification, he had overthrown the restorationist clique headed by lu pu-wei and lao ai. after unification, the struggle between reform and opposition to reform, between restoration and opposition to restoration did not come to an end. on the contrary, it grew sharper. although the remnant forces of the old slave-owning aristocracy had been overthrown, they were in no way reconciled to their defeat. they had a considerable force in political and ideological circles. in an attempt to restore their lost "paradise", they stirred up trouble whenever opportunity arose. a struggle between the two classes and the two lines was unavoidable. the incident of "burning books and burying confucian scholars alive", was an indication that this struggle had come out into the open and become sharper.

in 213 b.c. court confucian scholar chunyu yueh came forward openly to attack the political system, advocating abolition of the prefecture and county system and restoration of the ducal states. li szu, then prime minister, refuted his proposal as absurd, and pointed out that the confucian scholars like him made use of the past to disparage the present, slandered the government and confused people's minds. they must be stopped, he said. the prime minister proposed that historical records of various states other than the "annals of the state of chin", and the confucian classics in private hands be burnt; in future anyone who dared to talk about the confucian classics would be sentenced to death; those who advocated a return to the old order and opposed reforms would be suppressed. emperor chin shih huang adopted li szu's proposals and burned the books which advocated retrogression. this was a telling ideological blow at the restorationist forces. however, in the year following the burning of the books, reactionary confucian scholars lu and hou once again attacked the legalist reform line taken by chin shih huang. chin shih huang made good his warning to suppress counter-revolutionaries; he buried alive 460 reactionary confucian scholars who had violated laws and decrees. this is the incident of "burning books and burying confucian scholars alive" mentioned in chinese history.

marxism holds that a change of the economic base will inevitably be followed sooner or later by a

transformation in the superstructure. but the old ideas, reflecting the old systems, invariably remain in people's minds for a long time and will not readily give way. to consolidate a new economic base and a new social system, it is essential to clear out old ideas and foster new ideas in a struggle waged in the sphere of ideology. in the light of the materialist concept of history, by "burning books and burying confucian scholars alive", chin shih huang was dealing a blow at the old ideas so as to defend the newly-established political and economic system. at the same time, he advocated using government laws and decrees as teaching material with officials as teachers and made the doctrines of the legalist school the ruling ideology of the chin dynasty. these were progressive measures in conformity with the development of history. to describe "burning books and burying confucian scholars alive" as a mortal blow at freedom of thought is quite wrong. there is only freedom in the concrete; freedom of thought in the abstract does not exist. if the slave-owning aristocrats had had the freedom in the early days of the chin dynasty to oppose reforms, there would have been no freedom to consolidate and develop the new system. to talk about freedom without class analysis in a class society is one hundred per cent historical idealism.

why do reactionaries slander chin shih huang?

chairman mao points out: "in past history, before they won state power and for some time afterwards, the slave-owning class, the feudal landlord class and the bourgeoisie were vigorous, revolutionary and progressive; they were real tigers." chin shih huang's principal political activities fully manifested these features of the new rising landlord class in the early period of feudal society. of course, this class was an exploiting class, and chin shih huang was its political representative. he, too, exploited and oppressed the labouring people. this became more pronounced in his later days when he conscripted large numbers of people for corvee services to build him a tomb and the opang palace. this intensified oppression and exploitation subjected the people to great sufferings. he and other feudal rulers were alike in oppressing and exploiting the labouring people. nevertheless, when we use the materialist concept of history to give an overall appraisal of chin shih huang, we must say that his merits outweight his faults.

reactionary rulers adopted the political system of the chin dynasty on the one hand and rabidly opposed chin shih huang's reforms on the other. they cruelly suppressed the people with the dictatorship of the landlord class while slandering chin shih huang as a "tyrant". it is not difficult to see that their slander had an ulterior motive. their criminal purpose was to oppose chin shih huang's spirit of seeking for progress and introducing new things. the proletariat, the greatest and most revolutionary class in the history of mankind, stands for progress and the

introduction of new things. today's controversy on chin shih huang is in fact linked with the struggle between making changes and conservatism, between progress and reaction, between materialism and idealism.

like past reactionaries, the lin piao anti-party clique and a handful of rightists blamed chin shih huang for "burning books and burying confucian scholars alive" and attacked him as a "feudal tyrant". these counter-revolutionaries harped on "tyrant". as a matter of fact, any state power is an apparatus of violence. the political power of the chin dynasty was no exception. marxism-leninism-mao tsetung thought does not oppose violence in general, but analyses the class nature of all sorts of violence and the roles they play in historical development. we have always opposed counter-revolutionary violence and supported revolutionary violence. we have always opposed violence that holds back history and supported violence that propels history forward. engels said that violence "is the instrument with the aid of which social movement forces its way through and shatters dead, fossilized political forms". without revolutionary violence, the new system cannot be established and consolidated and the old system cannot be completely overthrown. chin shih huang, who lived in a period of great social changes, had to smash the old system to establish a new one. his use of violence against the restorationist forces of the slave-owners was necessary and progressive. using the past to satirize the present, lin piao and company slandered chin shih huang as a "feudal tyrant" and revealed their inveterate hatred for the dictatorship of the proletariat.

ours is a state of the dictatorship of the proletariat and represents the interests of the people. our policy of benevolence is applied only within the ranks of the people, not to the reactionaries or to the reactionary activities of reactionary classes. instead, we exercise dictatorship over and suppress the reactionaries, and the reactionary activities of the reactionary classes. only in this way, can the people's interests be safeguarded. in suppressing counter-revolutionaries, we are more resolute and thorough than the dictatorship of any class in history.

in slandering chin shih huang and attacking the dictatorship of the proletariat to create counter-revolutionary public opinion, lin piao and company attempted to restore capitalism and reverse history, to bring back to power the overthrown landlords, rich peasants, counter-revolutionaries, bad elements, rightists and ogres of all kinds, to change the dictatorship of the proletariat into a fascist dictatorship of the landlord class and the comprador bourgeoisie, and to reduce china into a colony of soviet revisionist social-imperialism. we proletariat must do the opposite, consolidate the dictatorship of the proletariat, continue the revolution under the dictatorship of the proletariat and propel history forward exclamation

RANKS OF MARXIST THEORISTS

Hung-ch'i Commentary: Strengthen Ranks of Marxist Theorists

(NCNA-English Peking, Jun. 4, 1974)

the 1974 no. 6 issue of the journal "red flag" carries a commentary entitled "strengthen the ranks of marxist theorists". it reads in full as follows:

the experience of the great proletarian cultural revolution and practice in the deepening struggle to criticize lin piao and confucius have enabled us to gain a clearer understanding of the importance of strengthening the ranks of marxist theorists.

criticism of lin piao and confucius is a political and ideological struggle in the superstructure, through which marxism will triumph over revisionism and the proletariat over the bourgeoisie. in this struggle, the whole party and people still have to exert the greatest effort before lin piao's counter-revolutionary revisionist line and the doctrines of confucius and mencius can be penetratingly criticized and thoroughly repudiated, and marxism can dominate in all spheres of the superstructure, including philosophy, history, education, literature, art and jurisprudence. in order to meet the needs of this struggle on the political and ideological front and continue the revolution in the superstructure and carry it through to the end, the strengthening of the party's theoretical building and the reinforcement of the ranks of marxist theorists is becoming an important question which must not be overlooked but must be solved with effort.

the work in the field of theory is an important part of the revolutionary cause of the proletariat. to carry out marxist theoretical work means to use the marxist stand, viewpoint and method to criticize revisionism, social-imperialism and the ideologies of the bourgeoisie and all other reactionary and decaying classes and criticize idealism and metaphysics; it means to make a serious study of history and present conditions, give correct elucidation on the theoretical plane of the practical problems arising from the revolutionary struggle, and scientifically sum up the experience of historical and present-day class struggle. this is a matter of great importance for upholding chairman mao's proletarian revolutionary line and policies, consolidating the dictatorship of the proletariat, preventing a capitalist restoration, and achieving still better results in socialist revolution and construction. chairman mao has long pointed out: "it is absolutely necessary to raise the marxist-leninist theoretical level of the whole party, for marxism-leninism alone is the compass which can guide the chinese revolution to victory." it is precisely for this

reason that our party has always attached great importance to the party's theoretical building and paid attention to building up and strengthening the ranks of theorists in the interests of the party's political and ideological struggles.

marxist theory was born and has developed in struggle. and the ranks of marxist theorists, too, can be built up and strengthened only in struggle. the struggle to criticize lin piao and confucius gives a powerful impetus to the development of theoretical work and at the same time provides the best school for the training of theorists. the several-month-old struggle has achieved more than what many colleges of the arts have combined to do as far as the extensiveness in the study of marxist theory and history and in the improvement in the understanding of the law governing class struggle in ancient times and at present is concerned. the masses of workers, peasants and soldiers, revolutionary cadres and intellectuals conscientiously study works by marx, engels, lenin and stalin and by chairman mao, come into close contact with reality and dig into problems on hand, keep studying, criticizing and studying again and criticizing again, in order to deepen the criticism of lin piao's counter-revolutionary revisionist line and the doctrines of confucius and mencius and to distinguish between what is right and what is wrong as regards the major issues in class struggle and the struggle between the two lines. many comrades have earnestly studied marxist philosophy, political economy and the theory of scientific socialism, re-studied chairman mao's theory on continuing the revolution under the dictatorship of the proletariat, repeatedly studied the party's basic line for the historical period of socialism, studied how to correctly differentiate between and handle the two different types of contradictions (contradictions between ourselves and the enemy and those among the people -- tr.) and studied the historical experience in the struggles between the two lines and chairman mao's many important statements on criticizing confucius during the new democratic revolution and the socialist revolution. in the course of this, they have raised their marxist theoretical level, and become more conscious of the importance of theory. this has laid a solid foundation and opened up broad prospects for expanding the ranks of marxist theorists.

the theorists are an army on the political and ideological front, an army that fights the class enemy politically and ideologically. we must prepare a combat-worthy contingent of theorists in the course of practical struggle. to read and study seriously while participating in practical struggle, that is, "to learn warfare through warfare", should be our main method for training theorists. theorists trained in this way, and in this way alone, are capable of thoroughly and scientifically criticizing modern revisionism and all other reactionary ideologies that

stand for capitalist restoration, really taking the ideological strongholds of the enemy by storm and winning constant new victories in the revolution in the superstructure, including all spheres of culture. such theorists are capable of achieving "the concrete, historical unity of the subjective and the objective, of theory and practice, of knowing and doing", and raising the practical experience in the three great revolutionary movements of class struggle, the struggle for production and scientific experiment to theoretical knowledge, and then returning this knowledge to social practice to be tested, enriched and developed.

it is necessary to make energetic efforts on all fronts to train worker-peasant-soldier theorists. it is also necessary to build up a contingent of professional theorists who keep in close contact with practical struggle, and help them integrate with the worker-peasant-soldier theorists so as to greatly raise the fighting capacity of the ranks of theorists as a whole.

the work in the field of theory is arduous; it calls for serious study, painstaking research and perseverance. study covers many aspects, of which the first and foremost is to study marxism-leninism-mao tsetung thought seriously so that we have this sharp proletarian ideological weapon in our possession. without marxism-leninism-mao tsetung thought as our guide, it would be impossible to defeat the bourgeoisie and revisionism and the doctrines of confucius and mencius. the revolution in the superstructure, including all spheres of culture, involves many tasks. whether we can accomplish them well depends on our marxist theoretical level and our ability to apply marxist theory in solving practical problems. "it is necessary to master marxist theory and apply it, master it for the sole purpose of applying it. if you can apply the marxist-leninist viewpoint in elucidating one or two practical problems, you should be commended and credited with some achievement. the more problems you elucidate and the more comprehensively and profoundly you do so, the greater will be your achievement." this teaching of chairman mao's is a fundamental requirement for theorists and a criterion for judging whether they meet the needs of the revolutionary struggle. we should strive to act upon chairman mao's teaching.

the whole party must be mobilized for the training of theorists. party committees at all levels should look upon it as a cardinal issue concerning the upholding of marxism and opposition to revisionism and pay serious attention to carrying it out. they must place this on the agenda and work out concrete plans and measures for its fulfilment. a large number of activists in revolutionary mass criticism have come to the fore in factories, rural areas, army units, schools and government institutions during the movement to criticize lin piao and confucius, and some have achieved fairly

good results. attention must be paid to discovering and training them. all intellectuals willing to criticize lin piao and confucius should also be united with and encouraged to integrate with the workers, peasants and soldiers. in this way a mighty contingent of theorists will be built up step by step and the whole party and army will become skilled in using both the pen and the rifle and fulfil the historical mission of our party better. every place has some experience in organizing and strengthening the ranks of theorists in the struggle to criticize lin piao and confucius, and this should be summed up. we should make an analysis of the situation and on this basis work out an overall plan for deepening that mass movement. we are confident that through the criticism of lin piao and confucius we shall bring up a contingent of theorists fairly rapidly, which will conform to the needs of the revolutionary struggle and contribute its share in making marxism dominate in the entire superstructure and in developing socialist culture.

Peking Meeting on Training Worker-Peasant Marxist Theorists

(NCNA-English Peking, Jun. 6, 1974)

a meeting to exchange experience in training worker-peasant marxist theorists was called recently by the peking municipal committee of the communist party of china. the meeting was held at a time when things were going very well in the current movement to criticize lin piao and confucius.

the meeting urged party organizations at all levels in peking to look upon the building up and strengthening of the ranks of theorists as a cardinal issue concerning the upholding of marxism and opposition to revisionism and to pay serious attention to carrying it out. it called on the party organizations to train a mighty contingent of marxist theorists under the guidance of chairman mao's proletarian revolutionary line.

more than 13,000 people attended the meeting. among them were leading members of the party committees of urban districts, counties, bureaus, factories, rural people's communes, institutions of higher learning, stores and neighbourhood committees, cadres in charge of spreading marxist theory, and members of theoretical study groups at grassroots level.

addressing the meeting were representatives of the workers' theoretical study group of the peking no. 5 motor vehicle repair plant, the party committee of the peking people's printing house, theoretical study groups of units under the peking municipal pharmaceutical company and the peking no. 5 building construction company, the party branch of a neighbourhood committee of the western city district and the party committee of the tienchu people's commune in shunyi county of the peking area.

during the movement to criticize lin piao and confucius, the workers, peasants and soldiers, who are the mainstay of the movement, enthusiastically responded to chairman mao's great call "read and study seriously and have a good grasp of marxism". carrying forward the revolutionary style of combining theory with practice, they have deligently studied works by marx, engels, lenin and stalin and by chairman mao and linked their study with the criticism of lin piao and confucius.

peking now has 45,600 theoretical workers among the industrial workers, two and a half times the number for the end of last year. with the setting up of evening political schools on the outskirts of peking, many communes and production brigades and teams have started to train theoretical workers among poor and lower-middle peasants. integrating themselves with the workers, peasants and soldiers, revolutionary intellectuals have taken an active part in the struggle to criticize lin piao and confucius. some institutions of higher learning, tsinghua university and peking university in particular, have run short-term courses in marxist theory for workers and peasants.

in a commentator's article entitled "strive to bring up a mighty contingent of marxist theorists", the "peking daily" points out: "we still have to make enormous efforts in order to penetratingly and thoroughly criticize lin piao's counter-revolutionary revisionist line and the doctrines of confucius and mencius, and make marxism dominate all spheres of the superstructure including philosophy, history, education, literature, art and jurisprudence. to meet the needs of the present struggle as well as that in a long time to come, we must redouble our efforts to strengthen the ranks of marxist theorists.

"the protractedness of class struggle in the period of socialism determines the protractedness of the struggle between the two lines within the party. to uphold the party's basic programme and implement its basic line, consolidate the dictatorship of the proletariat and prevent a restoration of capitalism, we must persistently use marxism to criticize revisionism and the doctrines of confucius and mencius, unmask sham-marxist political swindlers and get rid of reactionary ideas in the superstructure that stand for a capitalist restoration. hence the need

to bring up a mighty contingent of marxist theorists who will lead the masses in a protracted struggle.

"the energetical training of theoretical workers from among worker and peasant activists is of tremendous importance for the building up of the ranks of theorists. the great influx of worker and peasant activists will make for the strengthening and remoulding of the ranks of theorists and a general rise in the marxist level of the masses.

"full-time theoretical workers must get further organized. we must give full play to their initiative and unite all intellectuals who stand for the criticism of lin piao and confucius. many theoretical workers have tempered themselves in the great proletarian cultural revolution. they have enthusiastically taken the may 7 road pointed out by chairman mao, participated in practical struggles, and worked hard to remould their own world outlook. all this has wrought marked changes in their outlook. party organizations at all levels should give them energetic help and encourage them to integrate themselves with the workers and peasants in a better way so that full-time and spare-time theoretical workers work in close cooperation, learn from each other and make common progress.

"in the current movement to criticize lin piao and confucius, both full-time and spare-time theoretical workers should work out study plans according to chairman mao's teachings and conscientiously study works by marx, engels, lenin and stalin and by chairman mao. at present, special emphasis should be put on the study of chairman mao's directives and statements concerning the criticism of lin piao and confucius. in addition, it is necessary to read some selected works by legalist scholars as well as some confucian writings which can serve as teaching material by negative example.

"using marxism to sum up the struggles between the confucian and the legalist school in chinese history will make for our victory in the struggle between the two lines at present and in the future."

SMALL HYDRAULIC POWER STATIONS

Central China Hsien Builds Small Hydraulic Power Stations

(NCNA-English Chengchow, Jun. 5, 1974)

central china's linhsien county, renowned for its mountain skirting red flag canal, have in the last few years built 52 small hydro-electric power stations with a total generating capacity of 9,800 kw.

making use of a natural waterfall along the canal, the county built a 3,120 kw. hydro-electric station in 1968. the peasants went on to complete another 27 at such waterfalls and 18 more are now under construction. with the completion of the red flag canal water now flows all the year round in many streams that used to dry up during low-water seasons. some communes and production brigades have made use of rapids or mountain springs to generate power.

during the current movement to criticize lin piao and confucius, the county has launched a drive to build more hydro-electric stations. the chengkuan commune built a 200 kw. station by putting up a 320-metre-long aqueduct which is connected with a sub-canal to create a head of eighteen metres. relying on its own effort, the hengshui commune threw a 100-metre-long dam across a stream and dug a 4,000-metre-long conduit, including seven tunnels through cliffs, to lead in water for a 1,000 kw. hydro-electric station. the builders made cement pipes on the spot and substituted wood for steel in making the sluice gate.

most of the power station operators are peasants. they have learned technical know-how through practice. the county runs training classes for them once or twice a year. a total of 260 peasants have attended such classes since 1971. these peasant-turned operators can now not only operate but maintain electric generators.

nine out of ten of the county's production brigades have electricity. the county has over 600 pumping stations in addition to water turbine stations. seventy per cent of its cropland is irrigated. farm mechanization is in progress. most of the brigades now process food grain and fodder with electricity. with rice and wheat processed by electrical power, the county saves an estimate of 2.8 million man-days a year. last winter the county was able to mobilize as much as 60 per cent of its total labour force for land reclamation and soil improvement. the people reclaimed 2,870 hectares of farmland from sand beaches or wasteland and deep-ploughed 14,000 hectares. at present, nearly one thousand water conservancy works are under construction.

CONSUMER GOODS FOR MINORITY NATIONALITIES

Northwest China Hsien Produces More Consumer Goods for Minority Nationalities

(NCNA-English Sining, Jun. 5, 1974)

huangyuan county of northwest china's multi-national chinghai province now has seven factories and producers' cooperatives making daily necessities for minority peasants and herdsmen. total industrial output value and the variety of products in 1973 were double that of 1965, the year before the great proletarian cultural revolution began.

lying between chinghai's industrial areas in the east and animal husbandry areas in the west, the county has always been an important trading centre for tibetans, mongolians, huis and hans in the province.

the party and government have paid close attention to the production of consumer goods for minority nationalities since liberation.

such production has been strengthened during the cultural revolution. a deputy secretary of the county party committee is in charge of the work, and leading members of the party committee and industrial departments often go to factories and cooperatives to inspect work and solve knotty problems on the spot. moreover, these enterprises are given priority for the technical force, equipment, raw materials and funds.

apart from the supplies originally planned, four thousand pieces of cow hides and 30 tons of wrought iron were allocated last year to workshops making riding boots and cooking stoves for the minority people.

a cooperative specializing in making tibetan knives doubled its monthly output in 1973 thanks to increased manpower, investment and equipment.

the state has invested more than one million yuan in the production of consumer goods for the minority people in huangyuan since 1971.

party organizations in the county's light industry and handicraft departments constantly educate the workers and staff in the party's national policy, and urge them to serve the minority people whole-heartedly.

various factories and cooperatives have sent cadres and workers to solicit the opinions of local peasants and herdsmen and turned out new products accordingly.

workers of the huangyuan hardware factory who made investigations in pastoral areas were asked to produce a kind of portable stove. back in their factory, the

workers made a prototype and went to canvass the opinions of the herdsmen again. after repeated improvements, they turned out an insulating cooking stove which is light and easy to carry. such stoves are now in wide use in six animal husbandry autonomous chous in the province.

a plastics plant set up in 1972 trial-produced a kind of plastic milk pail to replace iron ones which produced loud sounds during milking and sometimes scared the milch cows and affected output. the plant has also produced plastic boxes for containing butter and roasted milled grain. these products are welcomed by local herdsmen.

efforts have also been made to lower production cost. a woollen textile cooperative carried out many technical innovations, and cut the cost of coarse floral woollen fabrics by 17 per cent in 1973.

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* FOREIGN RELATIONS *
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CHINA AND BULGARIA

China, Bulgaria Sign Maritime Transport Agreement

(NCNA-English Sofia, Jun. 4, 1974)

a maritime transport agreement between the governments of the people's republic of china and the people's republic of bulgaria was signed here this morning.

the agreement was signed by chao chin, head of the chinese government maritime transport delegation and ambassador to bulgaria, and g. baichev, head of the bulgarian government maritime transport delegation and vice-minister of transport.

the signing ceremony was followed by a luncheon given by g. baichev in honour of the chinese delegation. chao chin gave a dinner at the chinese embassy this evening in honour of the bulgarian delegation.

the chinese delegation arrived here on may 30.

Chinese Government Maritime Transport Delegation Leaves Sofia for Home

(NCNA-English Sofia, Jun. 5, 1974)

the chinese government maritime transport delegation left here by plane for home today.

the chinese delegation concluded with the bulgarian side a maritime transport agreement between the governments of the two countries.

CHINA AND CONGO

Congolese Military Delegation Leaves Peking for Home

(NCNA-English Peking, Jun. 5, 1974)

the military delegation of the people's republic of the congo headed by major tsika-kabala victor, chief of the general staff of the congolese national people's army, left peking for home by air this morning.

the delegation was seen off at the airport by peng shao-hui, deputy chief of general staff of the chinese people's liberation army, as well as lu kuei and chao chun-cheng, leading members of the p.l.a. departments concerned.

also present was senior colonel kang song chol, military attache of the embassy of the democratic people's republic of korea in peking.

first secretary joseph pouckoua of the congolese embassy in peking was on hand.

the delegation arrived in peking by plane yesterday morning on its way home after concluding its visit to korea. yesterday evening, deputy chief of general staff peng shao-hui gave a dinner in honour of the distinguished congolese guests.

CHINA AND DENMARK

Danish Constitution Day Marked in Peking

(NCNA-English Peking, Jun. 5, 1974)

jorgen reimers, charge d'affaires ad interim of the royal danish embassy in peking, andhis wife gave a reception at the embassy today to celebrate the constitution day of denmark.

attending the reception were li shui-ching, minister of the first ministry of machine-building, chiao kuan-hua, vice-foreign minister, chou hua-min, vice-minister of foriegn trade, and leading members of departments concerned chang pin, chao cheng-hung, miao hai-ling, chang jui-ai, liu chung-yang, chou jung-kuo, li en-chiu, li chuan and chu kai-yin.

diplomatic envoys of various countries to china were present.

CHINA AND FRANCE

Chiao Kuan-hua and Ko Po-nien Meet French Guests

(NCNA-English Peking, Jun. 5, 1974)

chiao kuan-hua, chinese vice-foreign minister, and ko po-nien, vice-president of the chinese people's institute of foreign affairs, this afternoon met the french delegation led by andre bettencourt, president of the france-china friendship group of the french national assembly.

later, chiao kuan-hua and ko po-nien hosted a banquet in honour of the visitors.

the meeting and the banquet proceeded in a friendly atmosphere.

among those present on the occasion were wu hsin-yu and pei shih-chang, members of the standing committee of the national people's congress. french ambassador to china etienne manac'h was present.

the french delegation arrived here yesterday afternoon for a friendly visit to china at the invitation of the chinese people's institute of foreign affairs.

Chinese Vice Premier Meets Andre Bettencourt and Other French Friends

(NCNA-English Peking, Jun. 6, 1974)

chinese vice-premier teng hsiāo-ping met and had a friendly conversation this morning with andre bettencourt, president of the france-china friendship group of the french national assembly, and all members of the delegation he is leading.

the members of the delegation attending the meeting were gaston pams, pierre de montesquiou, claude roux, jacques henriet and paul duraffour.

french ambassador to china etienne manac'h also attended.

on hand were ko po-nien, vice-president of the chinese people's institute of foreign affairs, as well as hsieh li, hsu wei-chin and lo hsu.

CHINA AND JAPAN

Vice Premier Teng Hsiao-ping Meets Japanese Friends

(NCNA-English Peking, Jun. 5, 1974)

chinese vice-premier teng hsiao-ping met and had a cordial and friendly conversation with the japanese friends kinkazu saionji and his wife yukie saionji here this morning.

kazuteru saionji, elder son of mr. kinkazu saionji, and his wife tomoko saionji, akihiro saionji, second son, and his wife kazuki saionji, as well as makoto takahashi, secretary, were present on the occasion.

on hand also were liao cheng-chih, president, and chang hsiang-shan, vice-president, of the china-japan friendship association, yang chi, vice-president of the chinese people's association for friendship with foreign countries, and leading members of other departments concerned lin li-yun and sun ping-hua.

Vice Premier Li Hsien-nien, Minister Li Chiang Meet Japanese Guests

(NCNA-English Peking, Jun. 5, 1974)

li hsien-nien, vice-premier of the state council, and li chiang, minister of foreign trade, this morning met and had a friendly conversation with the japanese rolling mill delegation led by yoshihiro inayama, chairman of the nippon steel corporation, and ichizo kimura, managing director of the kansai chapter of the japan international trade promotion association.

japanese ambassador to china heishiro ogawa was present on the occasion.

present were chai shu-fan, chinese vice-minister of foreign trade; yang tien-kuei, vice-minister of metallurgical industry; wang yao-ting, chairman of the china council for the promotion of international trade; tsui chun, general manager of the china national technical import corporation; and leading members and staff members of other organizations concerned, including li chang-ching, wang hsiao-yun, hsiao fang-chou, wu shu-tung, chang hsing-chiao and ho lien-tao.

Japanese Guests Leave Peking for Home

(NCNA-English Peking, Jun. 5, 1974)

noted japanese commentator yoko matsuoka and her daughter seko matsuoka wound up their friendly visit to china and left peking for home this afternoon via shanghai.

among those seeing them off at the airport were sun ping-hua and hsieh ping-hsin.

Japanese Rolling Mill Delegation Leaves Peking

(NCNA-English Peking, Jun. 5, 1974)

the japanese rolling mill delegation led by yoshihiro inayama, chairman of the nippon steel corporation, left here by plane this afternoon to tour shanghai before going home.

yoshihiro inayama gave a return banquet yesterday evening. attending were liao cheng-chih, president of the china-japan friendship association, chai shu-fan, vice-minister of foreign trade, tsui chun, general manager of the china national technical import corporation, and leading members of departments concerned including liu hsueh-hsin, keng tao-ming, wang hsiao-yun, sun ping-hua, hsiao fang-chou, wu shu-tung and pan chun.

also present were japanese ambassador to china heishiro ogawa, japanese friend now in peking kinkazu saionji, managing director of the kansai chapter of the japan international trade promotion association ichizo kimura and all members of the rolling mill delegation.

while in peking, the japanese guests called on wang yao-ting, chairman of the china council for the promotion of international trade, yang tien-kuei, vice-minister of metallurgical industry, liu hsi-wen, assistant minister of foreign trade, as well as leading members of the scientific and technical association of the people's republic of china and the bank of china.

Chinese Vice Premier Meets Japanese Sokagakkai Delegation

(NCNA-English Peking, Jun. 6, 1974)

chinese vice-premier li hsien-nien met and had a cordial and friendly conversation this evening with all members of the japanese sokagakkai delegation with president daisaku ikeda as its leader and vice-president hisami yamasaki as its deputy leader.

present at the meeting were kaneko ikeda, wife of the delegation leader; minoru harada, secretary-general of the delegation; and the delegation members takashi harashima, toshino mochinaga, koichi hiraki, kayoko kira, yoshiya hayashi, teruhisa ohara and masayuki harayama.

present on the occasion were president liao cheng-chih and vice-president chang hsiang-shan of the china-japan friendship association, and leading members and staff members of departments concerned, including lin li-yun, sun ping-hua, wang hsiao-yun, chin su-cheng, shan ta-chi, yeh chi-yung and tang chia-hsuan.

Peking Reception for Japanese Tetokukan Delegation

(NCNA-English Peking, Jun. 6, 1974)

the all-china sports federation gave a reception here this evening to welcome the japanese tetokukan delegation with liunosuke goto as its leader and hideo miura as its secretary-general.

present at the reception were tung shou-yi, leading member of the host organization, mao po-hao, leading member of the chinese wushu association, and representatives of wushu (traditional chinese boxing and sword play) circles.

tung shou-yi and liunosuke goto spoke at the reception, which was filled with a friendly atmosphere. they expressed the hope that the sports exchanges between china and japan and the friendship between the two peoples would be constantly developed.

the japanese delegation arrived here yesterday.

Friendship Delegation from Japanese Inspection and Testing Circles Arrives in Peking

(NCNA-English Peking, Jun. 6, 1974)

a friendship delegation from japanese inspection and testing circles led by kazuya mita flew in here today on a friendly visit to china.

it was greeted at the airport by hsiao fang-chou, vice-chairman of the china council for the promotion of international trade, and wang chih-ming, deputy director of the commodity inspection and testing bureau of the people's republic of china.

CHINA AND NEW ZEALAND

New Zealand Friend Leaves Peking

(NCNA-English Peking, Jun. 5, 1974)

new zealand friendly personage mrs. flora gould concluded her visit to peking and left here by train yesterday to tour nanking, wuhsi, shanghai and kwangchow before going home.

CHINA AND SOVIET UNION

Jen-min Jih-pao Article Refutes Queer Arguments for Maritime Expansion

(NCNA-English Peking, Jun. 5, 1974)

following are excerpts from a signed article carried in the "people's daily" today under the title "queer arguments for maritime expansion".

the soviet revisionist renegade clique is used to covering up its acts of aggression and expansion with high-flown phraseology. but once in a while it also throws off its mask and declares outright that expansion is justifiable. a recent case in point is an article by tass commentator

sergei kulik which openly asserts that "the soviet union is a great maritime power", that the indian ocean is "a natural waterway" through which soviet fleets may pass "from soviet western ports to soviet pacific harbours in winter", and that it is only natural that "soviet warships" cruise in "the waters of this ocean".

the indian ocean has always been a bone of contention among imperialist powers, whose gunboats often make a big show of force in that ocean to threaten and even encroach upon the independence, sovereignty and security of the coastal countries there. the soviet union, which is anything but a coastal country by the indian ocean, has today intruded into that ocean with a massive fleet for expansionist purposes while brazenly claiming that the indian ocean is "a natural waterway" of "the great maritime power". only a superpower can attain such depths of truculence and shamelessness in words and deeds exclamation

there is good reason for the soviet revisionists to talk glibly about a waterway for use "in winter". as known to everybody, the old tsars zealously advocated "the use of every opportunity to gain access to the indian ocean" and to seize "ice-free ports in the southern waters". the new tsars, who are still more ambitious than their predecessors, have dispatched a permanent fleet to the indian ocean and grabbed the right to use a number of ports in its region, thus turning the dream of the romanov dynasty into a reality. far from staying in the indian ocean for winter only, the soviet fleet is hanging on there throughout the year exclamation

in quest of maritime hegemony, the soviet revisionists have fabricated all sorts of fantastic arguments for gaining a foothold in all the waters on the earth. to pave the way for the entry of their fleet into the mediterranean sea, they have spread the strange tale that the soveit union "is a mediterranean country". the soviet union is obviously not among the 18 mediterranean countries and regions, either in that sea or along its coast. nevertheless, the soviet revisionists insist that it is "natural and reasonable" for them to station their fleet in the mediterranean sea. in order that their fleet may prowl in the malacca and other straits within the territorial waters of some coastal countries, they have created a fallacy on the "internationalisation" of the straits, i.e., international condominium, in total disregard of the sovereign rights of these countries. such truculent and unreasonable practice of the soviet revisionists fully reveals the ugly features of their maritime hegemonic power.

countries and people of the indian ocean region will never tolerate the soviet revisionists' queer arguments about maritime expansion. they resolutely demand a halt to the two superpowers' military expansion and their

rivalry for hegemonism in the indian ocean region. it can be said with certainty that both the soviet revisionists' fantastic arguments and the superpowers' acts of maritime expansion will eventually be washed away by the raging storms of the indian ocean.

CHINA AND US

US Delegation Leaves Peking

(NCNA-English Peking, Jun. 5, 1974)

the delegation of leading members of u.s.-china friendship associations in midwest, u.s.a., wound up its visit to peking and left here today to tour other parts of china before going home.

li en-chiu, vice-president of the chinese people's association for friendship with foreign countries, met and hosted a banquet in honour of the american guests.

the delegation arrived in peking on may 27 at the invitation of the chinese people's association for friendship with foreign countries.

American Physicist Dr. Li Cheng-tao and Wife Leave Kwangchow for Home

(NCNA-English Kwangchow, Jun. 6, 1974)

american physicist dr. li cheng-tao and his wife chin hui-chun left here for home today.

dr. li cheng-tao and his wife arrived in china on may 9. their itinerary took them to shanghai, soochow, wuhsi, peking, tatung, kueilin and kwangchow where they saw their relatives and visited schools, factories, rural people's communes, scientific research institutes and scenic and historical sites.

they were honoured at a dinner yesterday evening hosted by wang shou-tao, vice-chairman of the kwangtung provincial revolutionary committee, and chung ming, vice-chairman of the kwangchow municipal revolutionary committee.

CHINA AND VIETNAM

Acting Chairman Tung Pi-wu, Premier Chou En-lai Congratulate President Nguyen Huu Tho, President Huynh Tan Phat

(NCNA-English Peking, Jun. 5, 1974)

tung pi-wu, acting chairman of the people's republic of china and chou en-lai, premier of the state council of the people's republic of china sent a message today to nguyen huu tho, president of the presidium of the central committee of the south viet nam national front for liberation and president of the advisory council of the provisional revolutionary government of the republic of south viet nam, and huynh tan phat, president of the provisional revolutionary government of the republic of south viet nam, congratulating them most warmly on the fifth anniversary of the founding of the provisional revolutionary government of the republic of south viet nam. full text of the message reads:

his excellency president nguyen huu tho of the presidium of the central committee of the south viet nam national front for liberation and of the advisory council of the provisional revolutionary government of the republic of south viet nam,

his excellency president huynh tan phat of the provisional revolutionary government of the republic of south viet nam,

south viet nam

on the occasion of the 5th anniversary of the founding of the provisional revolutionary government of the republic of south viet nam, we wish to extend, on behalf of the chinese government and people, warmest congratulations to you and, through you, to the fraternal south vietnamese people.

the provisional revolutionary government of the republic of south viet nam was born amidst the flames of revolution and is the sole authentic representative of the south vietnamese people. its establishment marked a new stage in the south vietnamese people's revolutionary struggle. in the past five years, the south vietnamese people, fighting bravely under the leadership of the south viet nam national front for liberation and the provisional revolutionary government of the republic of south viet nam, have won great victories in the war against u.s. aggression and for national salvation; and continuing to display a staunch revolutionary spirit in the new post-war period, they have achieved many new successes in the cause of defending the fruits of the revolution and in consolidating and building the liberated areas. all the chinese people heartily rejoice at these achievements.

at present, the south vietnamese people are waging an unremitting struggle to defend and implement the paris agreement. the actions of the saigon authorities and the united states to undermine the agreement have met with the condemnation and opposition of the vietnamese people as well as the people all over the world. the chinese government and people resolutely support the correct stand and reasonable proposals of the provisional revolutionary government of the republic of south viet nam for the strict implementation of the paris agreement. we are convinced that the heroic south vietnamese people will certainly surmount all obstacles and difficulties and march forward with giant strides along the road of victory.

china and viet nam are as close to each other as members of the same family. the peoples of china and south viet nam have always sympathized with and supported each other in their protracted revolutionary struggles, and forged a profound revolutionary friendship. the chinese people will, as always, stand firmly by the people of south viet nam and the entire vietnamese people and give you all-out support in your just cause until complete victory is won.

tung pi-wu,
acting chairman of the people's republic
of china

chou en-lai,
premier of the state council of
the people's republic of china
peking, june 5, 1974

Jen-min Jih-pao Warmly Greets Anniversary of Provisional Revolutionary Government of Republic of South Vietnam

(NCNA-English Peking, Jun. 6, 1974)

the "people's daily" today carries an editorial entitled "warmly greet glorious festival of south vietnamese people". the editorial reads as follows:

today is the fifth anniversary of the founding of the provisional revolutionary government of the republic of south viet nam (r.s.v.n. p.r.g.). while celebrating this glorious festival of the south vietnamese people, the chinese people are profoundly happy to extend their warm congratulations and high respects to the heroic south vietnamese people.

the provisional revolutionary government of the republic of south viet nam was born amidst the flames of revolutionary war. representing the will and aspirations of the south vietnamese people, it enjoys their support and love. it is their sole, genuine representative. in the past five years, under the leadership of the national front for liberation and the provisional revolutionary government and with the powerful support of the compatriots in north viet nam, the south vietnamese people have won signal victories on the military, political and diplomatic fronts. the international prestige of the r.s.v.n. p.r.g. has been rising daily. everywhere in the liberated areas is a scene of prosperity. production and construction have been rapidly rehabilitated. the people live a stable life. culture and medical service have made new progress. we heartily rejoice at the achievements of the south vietnamese people.

but, the situation in south viet nam is not tranquil; there are still acute and complex struggles. since the signing of the paris agreement, the r.s.v.n. p.r.g. has always scrupulously observed and strictly implemented all its provisions, making unremitting efforts for its thorough implementation. in particular, the six-point proposal it put forward on march 22 this year constitutes a fair and reasonable proposition for resolving the internal problems of south viet nam. the solemn stand of the r.s.v.n. p.r.g. in safeguarding and implementing the paris agreement has the extensive sympathy and support of the people of the world. but it must be pointed out that the saigon administration, backed by the united states, has been doing exactly the opposite. it has incessantly violated and sabotaged the implementation of the paris agreement, launched nibbling attacks against the liberated areas and obstructed in every way a reasonable settlement of the internal problems of south viet nam. it has arbitrarily broken off the consultative conference between the two south vietnamese parties, and sabotaged the normal activities of the joint military commission. all these acts of sabotage by the u.s. side and the saigon administration are the very reason why the paris agreement has not been thoroughly implemented.

at present, the situation in indochina continues to develop in a direction favourable to the people. the south vietnamese people are marching from victory to victory. we are convinced that no matter how tortuous and complex the road of advance may be, the south vietnamese people, who have long been tempered in revolutionary war, are bound to overcome all difficulties and obstacles, and win more and greater victories so long as they strengthen their unity and persist in struggle,

the chinese and vietnamese peoples are close comrades-in-arms and brothers sharing weal and woe. we are of the same family. our two peoples have always encouraged and supported each other in the protracted common struggle and forged an unbreakable militant friendship. in the days to come, the chinese people will, as always, resolutely stand with the vietnamese people and support their just struggle till complete victory.

RSVN Ambassador to China Gives Film Reception Marking Provisional Revolutionary Government Anniversary

(NCNA-English Peking, Jun. 5, 1974)

nguyen van quang, ambassador of the republic of south viet nam to china, gave a film reception here this afternoon to warmly celebrate the fifth anniversary of the founding of the provisional revolutionary government of the r.s.v.n.

attending were han nien-lung, vice-foreign minister, chou hua-min, vice-minister of foreign trade, han tsung-cheng, vice-minister of economic relations with foreign countries, shen chien, deputy head of the international liaison department of the central committee of the communist party of china, kuo lu, vice-minister of communications, chang ling-pin, deputy director of the general logistics department of the chinese people's liberation army, yang chi, vice-president of the chinese people's association for friendship with foreign countries, chou jung-kuo, deputy secretary-general of the peking municipal revolutionary committee, and leading members of other departments concerned, including chang cheng-teh and fang kao.

also present were minister-counsellor nguyen tien and other officials of the embassy of the democratic republic of viet nam in china.

a vietnamese feature film was shown at the reception.

Peking Photo Exhibition Marks Anniversary of RSVN Provisional Revolutionary Government

(NCNA-English Peking, Jun. 5, 1974)

a photo exhibition in celebration of the fifth anniversary of the founding of the provisional revolutionary government of the republic of south viet nam opened at the china art gallery here this afternoon.

attending the opening ceremony were nguyen van quang, r.s.v.n. ambassador to china, nguyen tien, minister-counsellor of the embassy of the democratic republic of viet nam in peking, and diplomatic officials of the two embassies.

present were yu chan, vice-foreign minister, wang man-tien, deputy head of the cultural group under the state council, lin lin, vice-president of the chinese people's association for friendship with foreign countries,

chou jung-kuo, deputy secretary-general of the peking municipal revolutionary committee, and leading members of departments concerned, including chen ta-yuan, liang feng and yen hung-liang, as well as several hundred people of the chinese capital.

the more than 170 photographs on show reflect the brilliant victories won by the heroic south vietnamese people in the military, political and diplomatic fields and in consolidating and developing the liberated areas, and record the kith and kin sentiments between the people in the south and those in the north, as well as the south vietnamese people's militant solidarity with the lao and cambodian peoples. some photos are a tribute to the great, indestructible friendship between the chinese and vietnamese peoples.

cultural officials from embassies of various countries in peking also attended the ceremony.

the two-week exhibition is jointly sponsored by the chinese people's association for friendship with foreign countries and the china-viet nam friendship association.

RSVN Ambassador to China Gives Grand Reception Marking Anniversary of Founding of Provisional Revolutionary Government

(NCNA-English Peking, Jun. 6, 1974)

nguyen van quang, ambassador of the republic of south viet nam to china, gave a grand reception here today to celebrate the fifth anniversary of the founding of the r.s.v.n. provisional revolutionary government.

attending the reception were chinese party and state leaders yeh chien-ying, li hsien-nien and chen hsi-lien; and leading members of departments under the central committee of the communist party of china, government departments, the chinese people's liberation army, the peking municipal revolutionary committee and the chinese people's association for friendship with foreign countries chi peng-fei, li chiang, chang tsai-chien, han nien-lung, shen chien, han tsung-cheng, wei po-ting, chang chih-ming, liu tao-sheng, chang chi-hui, kuo lu, yen chun, liang chang-wu, li ching-chuan, chang cheng-teh, chou jung-kuo and yang chi.

ngo thuyen, ambassador of the democratic republic of viet nam to china, and the viet nam news agency delegation led by dao tung, director general of the agency, attended.

also attending were van piny, official of the royal government of national union of cambodia, and diplomatic envoys of various countries to china.

ambassador nguyen van quang and chinese foreign minister chi peng-fei spoke at the reception.

nguyen van quang said that the provisional revolutionary government of the republic of south viet nam, together with the south viet nam national front for liberation, led the south vietnamese people alongside the compatriots of the whole country in repeatedly defeating the various strategies u.s. imperialism employed in its war of aggression and compelling the u.s. government and the saigon administration to sign the paris agreement on ending the war and restoring peace in viet nam.
"the provisional revolutionary government of the r.s.v.n. enjoys rising prestige at home and abroad," he added.

the ambassador said: "since the signing of the paris agreement, the south vietnamese people have been hard at work to heal the war wounds, build up the liberated areas in all fields, strictly carry out and fully implement the paris agreement."

while condemning the u.s. government and the saigon administration for sabotaging the paris agreement, nguyen van quang pointed out: "recently, the saigon administration, instigated by the u.s., has arbitrarily and indefinitely broken off the consultative conference between the two south vietnamese parties and sabotaged the activities of the two-party joint military commission and the four-party joint military teams, making the situation in the south all the more serious."

the ambassador reaffirmed the consistent stand of the provisional revolutionary government of the r.s.v.n., that is, to maintain peace and thoroughly implement the paris agreement on viet nam. "on the other hand," he continued, "we will always heighten our vigilance and be ready to rebuff the nibbling acts by the u.s. and puppet clique so as to defend the paris agreement. should the u.s. and the saigon administration continue to sabotage the agreement and step up their war venture, they could only meet with even more ignominious defeat."

concluding, the ambassador said: "fortified with their own iron-firm determination, having the unconditional support of the more than 20 million blood compatriots in the north, fighting shoulder to shoulder with their fraternal cambodian and lao peoples and enjoying the ever growing sympathy and support of the chinese people and friends on the five continents, the south vietnamese people will surely achieve the goal of building a peaceful, independent, democratic, neutral and prosperous south viet nam and proceeding to the peaceful reunification of the fatherland."

chinese foreign minister chi peng-fei in his speech described the provisional revolutionary government of the republic of south viet nam as the sole, authentic representative of the people of south viet nam which is profoundly supported and loved by the people there. on the international scene, he said, the provisional revolutionary government of the republic of south viet nam enjoys a very high prestige and the extensive sympathy and support of the peoples of the world. in the past five years, the heroic people of south viet nam, under the staunch leadership of the south viet nam national front for liberation and the provisional revolutionary government, have scored many new successes in the war against u.s. aggression and for national salvation, in implementing the paris agreement, in defending the gains of the revolution and in safeguarding and building the liberated areas.

he emphatically pointed out: "since the signing of the paris agreement on viet nam, the saigon administration and the u.s. government have incessantly violated the agreement and sabotaged its implementation. of late, the nguyen van thieu regime, connived at and backed by the u.s. government, has repeatedly sent troops and aircraft to attack, bomb and nibble at the areas controlled by provisional revolutionary government of the republic of south viet nam, refused to turn over the detained non-military personnel and deliberately undermined and broken off the consultative conference of the two south vietnamese parties. this is why the situation in south viet nam remains tense to this day and many imminent problems stipulated in the paris agreement remain unsolved.

"the above-mentioned acts by the u.s. and the saigon administration in violating and sabotaging the paris agreement have met with strong condemnation on the part of the people of viet nam and the rest of the world. we firmly support the correct stand of the provisional revolutionary government of the republic of south viet nam and the government of the democratic republic of viet nam in strictly implementing the paris agreement. we resolutely support the six-point reasonable proposal put forward by the provisional revolutionary government of the republic of south viet nam for resolving the internal problems of south viet nam.

"we are confident that the people of south viet nam will certainly be able to surmount one difficulty and obstacle after another to realize their national aspirations and build up a peaceful, independent, neutral, democratic and prosperous south viet nam and proceed to reunify the country peacefully."

the chinese foreign minister declared that the chinese people, acting on chairman mao's teachings, will continue to fulfil their internationalist duty and firmly support the vietnamese people's just struggle till complete victory is won.

the reception proceeded in a warm atmosphere of militant unity and friendship between china and viet nam and between the two peoples.

President Nguyen Huu Tho Receives Chinese Ambassador

(NCNA-English Liberated Area in Quang Tri Province, South Vietnam, Jun. 5, 1974)

nguyen huu tho, president of the presidium of the central committee of the south viet nam national front for liberation and president of the advisory council of the provisional revolutionary government of the republic of south viet nam received wang jo-chieh, chinese ambassador to the republic of south viet nam at a place in the liberated area in quang tri province, south viet nam yesterday afternoon. he had a very cordial and friendly conversation with the ambassador.

present on the occasion were hoang bich son, vice-minister for foreign affairs of the republic of south viet nam and quyen sinh, deputy-head of the protocol department of the foreign ministry.

ambassador wang jo-chieh recently arrived in the liberated area of quang tri province to participate in the activities in celebration of the fifth anniversary of the founding of the provisional revolutionary government of the republic of south viet nam.

CHINA AND YUGOSLAVIA

Chinese Footballers' First Match in Belgrade

(NCNA-English Belgrade, Jun. 4, 1974)

the football team of the peking physical culture institute played its first match with a team of belgrade university students here today.

among those watching the match were caslav veljic, secretary of the international liaison committee of the yugoslav physical culture federation; chang hai-feng, chinese ambassador to yugoslavia; and milojko drulovic, yugoslav ambassador to china.

before the kick-off, yugoslav players presented bouquets to their chinese counterparts. the match, held in a friendly atmosphere, ended with a score of 5:1 in favour of the guest team.

the chinese team with yang hsiu-wu as head and nien wei-szu as deputy head arrived here yesterday.

INTERNATIONAL CONFERENCES

Chinese Delegation to World Health Assembly Meeting Back in Peking

(NCNA-English Peking, Jung. 5, 1974)

the chinese delegation led by huang chia-szu returned here yesterday evening after attending the 27th world health assembly meeting.

delegate wang kuei-chen, a barefoot doctor, arrived by the same plane.

the delegation was met at the airport by huang shu-tse, vice-minister of public health.

SURVEY OF PEOPLE'S REPUBLIC OF CHINA PRESS

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* NATIONAL *
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REVOLUTIONARY POEMS

New Achievements in the Creation of Revolutionary Poems and Songs

- read with pleasure the poem-report "Battle of Hsisha"

by

Lu Feng (魯 枫) and Hsiao Ts'ai (肖 采)

(Peking Kuang-ming Jih-pao, May 22, 1974)

Under the Party's affectionate concern, in the campaign to criticize Lin Piao and Confucius, Comrade Chang Yung-mei's poem-report "Battle of Hsisha" has been published. Full of passion and force, this long poem is a grand paean to the people's war at sea and is a fine revolutionary poem-song produced under the inspiration of the model revolutionary theatrical works since the great proletarian cultural revolution. Its publication is eloquent proof that in creating new poems, we must doggedly follow the direction charted by Chairman Mao's line in literature and art, and must study and apply the experience in the creation of model revolutionary theatrical works. Only in this way can we make a new contribution in the creation of new poems and songs.

I

To adhere to the orientation of making literature and art serve the workers, peasants and soldiers, socialism and proletarian politics and to give timely expression to important revolutionary themes--this is the first harvest reaped by the "Battle of Hsisha" through doggedly following Chairman Mao's revolutionary line in literature and art, and studying and applying the experience in the creation of model revolutionary theatrical works.

On the question of whether literature and art should portray or how to portray important revolutionary themes, we have for long waged a sharp and violent struggle against the bourgeois revisionist line in literature and art. Such fallacies as "opposition to subject matter as the decisive factor" advocated by Liu Shao-ch'i and company and "to see the big through the small" and "a drop of water can reflect the sun" advocated by Lin Piao and his kind are all prompted by the aim to oppose the portrayal of important revolutionary themes by literature and art, negate the worker-peasant-soldier orientation for literature and art, abolish proletarian literature and art and restore bourgeois literature and art. The appearance of model revolutionary theatrical works is a profound criticism of the various fallacies advocated by Liu Shao-ch'i and Lin Piao's revisionist black line in literature and art. They have won a great victory in the portrayal of important revolutionary themes and set a brilliant example for other literary and artistic forms.

The "Battle of Hsisha" seriously studied and applied the successful experience related to model revolutionary theatrical works. With the Party's basic line taken as the key link, it draws on such an important matter that "catches the attention of the whole world" as the Hsisha counter-offensive in self-defense in giving timely expression to this combat life of great significance.

When portraying the theme of the war, the "Battle of Hsisha" first clearly spells out the nature of the war, as model revolutionary theatrical works do. It is a war where justice can be claimed by us and not by the enemy. For instance, in the chapter "Beautiful and Bountiful Hsisha," the writer with profound love for the wonderful rivers and mountains of the motherland pours overflowing passion into the depiction of our Hsisha Islands as "a cluster of pearls studding the surface of the South China Sea" and as "a piece of blue velvet concealing wondrous treasures...." This is then followed up with extremely well-polished poetic lines: "Bountiful Hsisha Islands! The people love you, the robbers drool over you." In the chapter, "Fishermen Playing Along with the Enemy," the writer with a show of extreme indignation exposes the shamelessness and outrage of the "warships of the bogus armed forces of South Vietnam in intruding into the sea frontier" and their basic weak and decadent nature as exemplified by their getting so scared in the face of our diligent and courageous fishermen that "they tremble with fear" and by "their trembling legs and hands and their pale countenance."

In the poem, the writer warmly sings the praises of the just revolutionary war and penetratingly criticizes the unjust war of aggression. What it eulogizes and opposes unfurls the banner. It is a sharp contrast to those works which distort the historical facts, make no distinction about the nature of war and plays up the horrors and miseries of war appearing under the control of Liu Shao-ch'i and Lin Piao's counter-revolutionary black line in literature and art.

The "Battle of Hsisha" gives timely and speedy reflection to this battle, a focus of world attention. The battle took place on January 15, 1974. The South China Sea was still raging and rumbling. The war clouds

had not yet dispersed. With an aroused feeling, Comrade Chang Yung-mei immediately plunged into the creative activity of reflecting this important theme. He traveled over a long distance to penetrate deep into the midst of the sea battle scene thick with the smoke of gunfire. He visited the armymen and civilians of Hsisha and learned from them. In less than two months, he wrote a poem-report with over 800 lines to report quickly and opportunely to the people of China and the world this counter-offensive for self-defense fought by our armymen and civilians at the South China Sea under the guidance of Chairman Mao's thought on the people's war.

The long poem applies the three chapters, "Fishermen Playing Along with the Enemy," "Spectacular Scenes of the Sea Battle" and "The National Flag Flying Over the Hsisha Islands," to effectively outline the three stages of the Hsisha Battle. Through a description of our South China Sea armymen and civilians working in close coordination and fighting in concert to defeat the enemy and liberate Hsisha and especially through a vivid portrayal of the grand spectacle of the people's war at sea lasting less than 30 minutes, these three chapters fully demonstrate that for the sake of defending the sacred sovereignty of the socialist motherland and the proletarian dictatorship, our armymen and civilians who have tempered in the great proletarian cultural revolution and in the campaign to criticize Lin Piao and rectify the style of work have the iron will and heroic spirit of daring to fight and to win. They also praises of the victory for Chairman Mao's revolutionary line. With vivid facts and clearcut artistic images, the "Battle of Hsisha" shows in a profound way that so long as there is imperialism, war is inevitable, and we can never believe such lies as "lasting peace" or "peace for a generation," etc., or lower our vigilance. We must make proper preparations for battle. If anyone dares to intrude into our socialist motherland, we must, like the armymen and civilians of the Chenpao Island and the Hsisha Islands, be prepared at all times to annihilate him resolutely, thoroughly, wholly and completely.

II

We must apply the creative method of combining revolutionary realism with revolutionary romanticism and the creative principle of "giving prominence to three things" in striving to create towering worker-peasant-soldier heroic images. This is the second harvest reaped by the "Battle of Hsisha" in studying and applying the experience in the creation of revolutionary model theatrical works.

To strive to sculpture the heroic images of the workers, peasants and soldiers is a fundamental task for socialist literature and art and is also a fundamental task in the creation of new poems. Like the revolutionary model theatrical works, the "Battle of Hsisha" applies the creative method of combining revolutionary realism with revolutionary romanticism and the principle of "giving prominence to three things" in sculpturing the proletarian heroic images of three different types--A Sha, Chung Hai and Li A-ch'un.

First, without limiting himself to the portrayal of real characters and true stories, the writer places the figures in the typical circumstances of struggle against the enemy and fully develops and assiduously sculpture the typical traits of heroic figures.

Old Captain A Sha is a fine representative of the fishermen and militiamen of our islands. He was born to a poor fisherman's family "buffeted by the waves from generation to generation." The Communist Party and Chairman Mao delivered him from the sea of bitterness. Consequently, he hates the old society and fervently loves new China. He cherishes profound feelings for the islands and territorial waters of the socialist motherland. Tempered in the great proletarian cultural revolution, he further raises his awareness of class struggle and two-line struggle. In the battle to defend the sovereignty territory and territorial waters of the motherland, he faces the armed enemy, undaunted and undisturbed. He fully exemplifies the dauntless heroic spirit of the Chinese people armed with Marxism-Leninism-Mao Tse-tung's thought who are not afraid of pressure, cannot be humiliated and dare to "crush all enemies but will never submit to any enemy." In the typical circumstances of the first stage of the sea battle under "Playing Along with the Enemy," the writer depicts his heroic traits. The poem mainly portrays his four confrontations with the enemy. When the enemy challenges our fishing boat, he stands like a rock and issues the order: "We protest your intrusion into our territorial waters and order your gunboats' immediate departure!" When the enemy attacks our fishing boat from both sides, he calmly directs our fishing boat to change its course and steers clear of the enemy. This almost courses the enemy gunboats to collide. When the enemies pass themselves off as customs officials and clamor for boarding our fishing boat to conduct an "inspection," he immediately sees through their trick. When the enemies train their big gun on the fishing boat in a display of military power, he daringly orders the armymen to aim their rifles at the chests of the enemies. Through these four rounds of struggle, are unfolded Captain A Sha's heroic conduct marked by firmness, ruggedness, resourcefulness and decisiveness and his heroic traits.

Warship commander Chung Hai is a typical image of a basic-level commander of our People's Navy. At the second stage of the sea battle, the writer sculptures Chung Hai's heroic image in the typical circumstances of this blood-curdling sea battle. Because of the education and training of the Party, Chung Hai has the proletarian internationalist and patriotic spirit of "sharing joys and sorrows with the five continents." For the sake of "defending the inviolability of our territory, our territorial waters and our territorial air" and because the "militant friendship between the Chinese and Vietnamese peoples is like the towering mountain and the wide sea," he keeps calm in the sea battle, pits his vessel into the battle, sees through the tricks of the enemy at all times and firmly seizes the initiative in struggle. All this gives full expression to his traitors combining wisdom with courage. He resolutely carries out the consistent guideline and policy of our Party and our government: "We will not attack unless we are attacked; if we are attacked, we will certainly counter-attack." He resolutely refrains from firing the first shot. This points to a high

policy concept of a commander of our army. When the enemy first opens fire on us, thus encroached upon our territory of sovereignty, he firmly leads his man to hit back heroically in defense of the fishermen and our sovereignty, thus manifesting his revolutionary heroism in daring to crush all enemies and fighting a bloody battle with the enemy to the last. He proficiently applies Chairman Mao's military thinking in directing the battle. When the enemy bears upon us, he fights at head of his men to annihilate the enemy at close quarters, thus bringing into full play infinite might of the people's war and winning through pitting a few against a great number and the weak against the strong. With hand-grenades, he defeats the ferocious aggressors and performs a miracle in the people's war at sea.

At the third stage of the sea battle, in the typical circumstances of the liberation of the treasure islands, new fighter Li A-ch'un of the Li nationality displays his heroic traits. He is a revolutionary young fighter raised in the great proletarian cultural revolution. He fears neither the roaring waves nor bloodshed and sacrifice. Clutching a flag, he swims across and, over the reefs, strikes the beach and charges toward the enemy barracks. Fighting in cooperation with fellow fighters, he climbs up to the highest part of the barracks, "pulls down the black flag of the Saigon puppets with one hand and plant firmly on the rooftop the 5-star red flag with the other," thus letting our sacred national flag flutter high in the air over the Hsisha Islands.

A Sha, Chung Hai and Li A-ch'un are three typical images overflowing with the burning spirit of the era sculptured by the poem-report with great passion. The revolutionary spirit of these proletarian heroic figures who are not afraid of brute force and dare to struggle and to win encourages us to forge ahead bravely to win still greater victories in socialist revolution and construction.

Applying the experience in the creation of revolutionary model theatrical works, the "Battle of Hsisha" not only portrays the class nature and traits and characteristics of the heroic figures from many angles but also gives expression to their high awareness of class struggle and the two-line struggle. Thus, the typical characteristics of the heroic figures are portrayed in breadth and depth and their images are made towering and full, omplete with a high degree of proletarian party spirit and clearcut individual personality.

The writer portrays in A Sha the class nature of a poor and miserable fisherman seized with bitter memories and great hatred as well as his class stand that is able to distinguish love from hate. Also portrayed is A Sha's revolutionary spirit in continuing the revolution "like a battle sword tempered in fire and with its blade strengthened with steel" after his tempering in the storm of the great proletarian cultural revolution. The writer not only describes his courage in struggle but also portrays his skillfulness in fighting.

Concerning Chung Hai, the poem first gives him as one "born on the bank of the Hsiang River"--the hometown of the leader--and then goes on to

describe his vigorous growth to maturity under the nurturing of the dew and sunshine of Marxism-Leninism-Mao Tse-tung's thought. He is described as one with proletarian feelings, thinking at all times of the "green pines and red walls of Tienanmen and the bright sunlight of the South China Sea." He is described as possessing the will and courage of a stout pine to win victory and the firm conviction of one "sworn to defend Chairman Mao's revolutionary line until death." He is also described as a cool and calm commander with the ability to direct operations with courage and resourcefulness.

Regarding Li A-ch'un, the writer not only writes about his heroic spirit in wanting to "write a big-character poster with hot blood" and his infinite ruggedness in triumphing over seasickness but also portrays his lofty quality of risking his own life to save others and his disposition and characteristics filled with an urge to get ahead and rich revolutionary ideals.

Just as a tree has its roots, so a stream has its source. Though given different backgrounds with different experiences, the heroic figures in the "Battle of Hsisha" share a fundamental common feature--an infinite love for and loyalty to the Party, Chairman Mao and Chairman Mao's revolutionary line. This fundamental common feature is the class foundation and ideological foundation of their revolutionary heroism. Therefore, the three heroic images given prominence in the poem represent not a record of real characters and true stories but a typical summary of numerous heroic figures encountered by the writer in real life. They originate from life but are higher than life.

The "Battle of Hsisha" applies the principle of "giving prominence to three things." When giving prominence to the principal heroic figures, it also pays attention to giving play to the role of secondary figures as props to the principal figures. For instance, such heroic figures as the iron armymen who "like the peaks of the Liulien Mountains do not budge in the face of the 10th grade typhoon," the warship political commissar who scoops out a scorching shell with his bare hand, the marine fighters who stamp out the raging flames with their own blood and sweat and their own lives and who grapple with storm and the raging sea, the militia platoon commander who bravely volunteers to stand at the bottom of the human ladder formed with his fellow fighters--are portrayed in the poem to make conspicuous by contrast the principal heroic figures. In addition, the poem-report also depicts with a pungent style the hideous features of the sinister, cunning, stupid and hypocritical enemies and their shameful defeat to set off the towering and perfect heroic figures.

III

We must correctly implement the guideline of "letting 100 flowers blossom and weeding out the old to let the new emerge" and "making the past serve the present and foreign things serve China." Starting from expressing the political content of the people's war we must boldly reform the artistic forms of poems and songs and properly combine narration with emotional

expression so as to make the form of new poems serve better the depiction of the revolutionary political contents, express better the aroused revolutionary feelings of the proletariat, and sculpture the heroic image of the proletariat. This is the third harvest reaped by the "Battle of Hsisha" in studying and applying the experience in the creation of revolutionary model theatrical works.

The "Battle of Hsisha" allows a reform in the artistic form of poems and songs in many respects. Concerning the organic combination of narration and emotional expression, the "Battle of Hsisha" is credited with prominent achievements in learning from model revolutionary theatrical works. The "Battle of Hsisha" is a narrative poem but it is filled with overflowing proletarian revolutionary feelings. It gives expression to the great ideals in the minds of the proletarian revolutionary fighters and strikes the loudest note of the era. Therefore, as far as the whole poem is concerned, the aim of emotional expression in the narrative and narration in emotional expression is achieved.

To narrate things through the means of emotional expression and to vest a narrative with something strong in emotional expression--this is the most important means adopted by the "Battle of Hsisha" to bring about the organic combination of narration with emotional expression. For instance, the "Beautiful and Bountiful Hsisha" starts out with a beautiful picture filled with the writer's profound feelings for the treasure islands of Hsisha. Were it not for a burning love for the wonderful rivers and mountains of the motherland and were it not for a strong feeling for upholding the sovereignty of the motherland, how could there be such heart-stirring poetic lines as "gold-like sand and earth," "sea beaches like jade," "like the milk of the mother of the motherland, every drop gives us additional strength...."!

Take another look at the description of warship commander Chung Hai in the "Spectacular Scenes of the Sea Battle." Prompted by an emotional expression, Comrade Chang Yung-mei's pen vividly sings the praises of a proletarian revolutionary fighter who at the crucial moment of the struggle against the enemy thinks of the Party's cause, thinks of the teachings of the leader and thinks of the happiness in struggle.... How exquisite and profound is the writer's portrayal of the inner world of this heroic figure! Here the writer mixes revolutionary emotional expression with narration like mixing water with milk.

Careful choice of words and phrases with the color of strong feelings gives expression to the writer's clearcut stand and his intense love and hatred toward the things narrated and the figures portrayed. This is another tactic adopted by the "Battle of Hsisha" in organically combining narration with emotional expression. For instance, in the "National Flag Flying Over the Hsisha Islands," when describing how fighter Li A-ch'un looks at the occupation of the Hsisha by the Saigon bogus troops, the writer writes, "A-ch'un seems to see the hoofs of beasts trampling her coral-like body and feels a heart-wrenching pain." Here "beast hoofs," "trampling," "coral-like body," and "heart-wrenching pain" are packed with emotions.

They vividly and profoundly give expression to the revolutionary fighters' deep hatred against the aggressors and their intense love for the sacred territory of the motherland.

In writing about men and things, the poem draws many vivid and close analogies. For instance, old Captain A Sha is described as "a pillar in the South," Chung Hai as "a towering coconut palm standing in the wind," and Li A-ch'un's broad and prominent forehead as "like the rocky peak of the Wuchih Mountains." These descriptions form sharp contrasts to such descriptions as bandit officers and soldiers "like rats scalded by boiling soup," and the South Vietnamese national flag "like a dead crow choked by smoke singed by fire." These strongly emotional and colorful analogies carefully chosen by the writer yield very good artistic results.

In meter of poetry, the poem-report "Battle of Hsisha" also makes a bold breakthrough. In compliance with Chairman Mao's teaching that a new poem must be refined, neat on the whole and rhythmic, it inherits and develops the fine traditions of our ancient poems and folk songs. The whole poem is mainly composed of three-, four-, five- or seven-character lines like the ancient poem. Meanwhile, it assimilates, blends harmoniously and grasps thoroughly the strong points of folk songs, Peking opera tunes and foreign poems and songs. It is sonorous and forceful when read, is clearcut in rhythm and is harmonious and unified in content and form.

In sum, the "Battle of Hsisha" is a successful example in new poems that learn from the revolutionary model theatrical works. We believe that under the guidance of Chairman Mao's revolutionary line in literature and art and led by the revolutionary model theatrical works, revolutionary poem and song composers can surely create more and better militant poems.

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CRITICISM OF LIN PIAO AND CONFUCIUS

The "Temple of Meng Chiang-nü" and Its New "Worshippers"

by

Wei Ping (卫 兵) and Pin Sheng (玢 声)

(Peking Kuang-ming Jih-pao, May 14, 1974)

One day in May 1960, there appeared before the "Temple of Meng Chiang-nü" outside the Shanhai Pass of the Great Wall a group of well-dressed "worshippers." They moved around the temple admiring, paying homage to and bowing and kneeling in worship before it. It was an extremely touching sight.

The leader of this group was Lin Piao, a person who viciously cursed the Emperor Ch'in Shih Huang at every opportunity.

"There is absolutely no such thing in the world as love or hatred without reason or cause." ("Talks at the Yenan Forum on Literature and Art") What was the cause which made Lin Piao bestow favor on and so fond of the "Temple of Meng Chiang-nü"? In fact, there was a case of injustice for which Ch'in Shih Huang was responsible as well as the contemptible design of Lin Piao which could never be told.

The so-called story of Meng Chiang-nü weeping before the great wall is one which indeed could be said to be known to every household and even among the womenfolk and children throughout the land. According to legend, there lived in the reign of the Ch'in Shih Huang a newly married couple. The husband was called Fan Hsi-liang, and the wife Meng Chiang-nü. They were married for only three days when the husband was drafted and sent away to build the Great Wall. Not long afterward, he died from hunger and cold and of fatigue. It was not until Meng Chiang-nü took the winter clothings she had prepared for her husband all the way to the Great Wall that she discovered his death. She wailed at the foot of the wall, and her wailing caused an 800-*li* section of the wall to crumble.

The collapse of a perfectly solid section of the Great Wall due to the sound of wailing was a bit ridiculous. However, what merits our deep thought is that, since the Sung Dynasty, the feudal rulers and disciples of Confucius in history had nonetheless made use of this incident as an excuse to write articles, commentaries and plays, or register it in the form of lyrics for playing in songs. What was more, and in the period of the Sung and the Liao dynasties, there actually were people who contributed funds for the building of this "Temple of Meng Chiang-nü" outside the Shanhai Pass of the Great Wall. From then on, there was no lack of incense and offerings at all seasons, and an endless stream of people ranging from feudal emperors to Confucian scholars and officials had come to put up plaques and tablets or to worship at the temple and write poems. Meng Chiang-nü became a

"goddess of chastity" and the "Temple of Meng Chiang-nü" was naturally also a testimony of history to the "unbenevolent rule" of the Ch'in Shih Huang.

However, as everybody knows, in the feudal society the landlord class did everything they could to propagate the fallacies of "the divine right of kings" and "the interaction of heaven and man." Worshipping at the temple was a form of the divine authority they utilized to hoodwink and benumb the working people. But in the eyes of Confucius, Meng Chiang-nü who wailed before the wall and Fan Hsi-liang who built the wall, were but "woman and mean people" "most difficult to behave to" and "people who may be made to follow a path of action but may not be made to understand it." Why then was the feudal ruling class so kind as to make a "saint" of Meng Chiang-nü? This is something that merits study.

According to historical records, the incident of "wailing" before the wall" first appeared in Tso Chuan, which said that during the reign of Duke Chuang of the State of Ch'i in the early part of the period of Spring and Autumn Annals (794 B.C. to 731 B.C.), Ch'i Liang, a citizen of the State of Ch'i was killed in the campaign against the state of Chü (now Chü hsien in Shantung). "When the Duke of Ch'i returned he came across the wife of Ch'i Liang in the suburbs, and sent someone to offer his condolences." Since such a great slave-owner as the Duke of Ch'i had sent an emissary to offer his condolences and the incident was recorded in history, it could be seen that Ch'i Liang was definitely not an ordinary slave or a "small man" but at least a small or middle slave-owner. In Tso Chuan there was another account: "....Ch'i Liang had no son, and his wife had no one to turn to, so she rested on the corpse of her husband and wept before the wall. The sincerity in her heart was so touching that after seven days of weeping the wall of the city crumbled." This most probably was the original material of the story that "her wailing caused an 800-li section of the wall to crumble." Subsequently in the "Biographies of Women of Chastity" in Shuo-yüan (说苑) by Liu Hsiang of the Han Dynasty and Ku-chin-chu (古今注) by Ts'ui-po of the Tsin Dynasty, mention was also made on this incident, and their accounts were more or less similar to that given in Tso Chuan. However, the above-mentioned works did not mention that the surname of Ch'i Liang was Fan, nor was there any mention of the name of Meng Chiang-nü.

From the words of ballads of the T'ang Dynasty discovered in the Tung-huang caves, we find the earliest recorded story of Meng Chiang-nü bringing winter clothings to the Great Wall. However, the ballads did not say that Ch'i Liang had died, and naturally there was also nothing about Meng Chiang-nü "wailing before the wall." However, according to Pei-yüan-lu (北轅录) by Chou Ch'an of the Southern Sung Dynasty, the author claimed that he once saw a "Temple of Fan" when he passed through Yung-ch'iu hsien (now Ch'i hsien of Honan) and inside the temple was a statue of Meng Chiang-nü. From this it can be seen that temples of Meng Chiang-nü existed not only at the Shanhai Pass, but also in Yungch'iu hsien and possibly also in other places. This explains that the story was already widely circulated during the Sung Dynasty. At that time, Ch'i Liang had also given a surname, but there was some disagreement on this point. Some gave his surname as Fan while others gave his surname as Wan. His name

also differed, and he was called Ch'i Liang by some and also called Hsi Liang by others. In view of this, even those who built the temples also did not deny that the story was only "wild talk" and "rumor."

From this, it can be seen that the story of Meng Chiang-nü wailing before the Great Wall was evolved from the tale of the wife of Ch'i Liang weeping before the city wall, and most probably the final version of the story was shaped in the period of Northern Sung. However, both Ch'i Liang and his wife were citizens of the State of Ch'i, and the period in which they lived predated the Ch'in Dynasty by many centuries. They basically had nothing to do with Ch'in ShihHuang. Why then should the feudal ruling class of the Sung Dynasty was the clumsy means of cheating by sleight of hand and wrong attributions to incriminate Ch'in Shih Huang?

It looks that this is inseparable from the struggle between the Confucian school and the Legalist school in the whole feudal society and is an evidence of the rumors and slanders spread by the disciples of Confucius and Mencius to calumniate and smear the Legalist school. As the feudal society developed to the Sung Dynasty, with the landlord class becoming ever more corrupt and reactionary, the states of the Confucian school on the one hand was raised higher and higher and on the other hand, the absuses hurled against Ch'in Shih Huang and the Legalist school became more and more vicious. The tactics they resorted to also became more and more disreputable and sordid, and actually reached a state where restraint was no longer practiced. One of their "masterpieces" as the "Stubborn Prime Minister" which was fabricated under a pseudonym in the form of literature and art to attack "How To Distinguish Traitors" by Wang An-shih. When they discovered that they could make use of the story of "the wife of Ch'i Liang weeping before the city wall," how could they afford to let it go? Therefore, they carefully revised and polished the story, and turned it into an effective weapon for honoring Confucius, opposing the Legalist school and attacking the Ch'in Shih Huang.

This point can clearly be seen from the tablets, scrolls, poems and verses written by feudal emperors, court officials and disciples of Confucius and Mencius in past ages for the "Temple of Meng Chiang-nü" as recorded in History of Linyü Hsien. A court official of the Sung Dynasty wrote on a scroll: "Where alas is Ch'in Shih Huang whose Great Wall was built on grief? Meng Chiang-nü is not dead, her virtue will forever live." Emperor Ch'ienlung of the Ch'ing Dynasty wrote this poem: "She died for bonds and constant virtues.... It doesn't matter if what is right is erroneously reported." A Confucian scholar during the reign of Emperor K'anghsi of the Ch'ing Dynasty wrote: "The six states could not oppose the tyranny of Ch'in and strategists and generals could not withstand its might. Yet a girl like Meng Chiang-nü was able to rob the Ch'in Shih Huang of his arrogance.... She indeed was superior to the strategists and generals of the six states." In order to hoodwink and incite the populace into following them in abusing Ch'in Shih Huang, they once more changed the wife of Ch'i Liang "whom the Duke of Ch'i sent an emmissary to offer his condolences" into Meng Chiang-nü, the wife of a "mean person."

It is therefore said that the "Temple of Meng Chiang-nü" is in reality a temple for invoking the ghosts of the Confucian school. In name, they are praising the "virtue and constancy" of Meng Chiang-nü, but in reality, they are attacking the "tyranny and lawlessness" of Ch'in Shih Huang. In spite of the heavy drifting incense smoke in the temple, it still cannot cover up the reactionary features of the disciples of Confucius in honoring Confucius and opposing the Legalist school. This truly is a case of "their contemptible tactics prove precisely their contemptible motive." (Engels: Condition of the Working Class in England)

Lin Piao was an out-and-out disciple of Confucius. Like all reactionaries on the verge of destruction in history, he honored Confucius and opposed the Legalist school, and attacked Ch'in Shih Huang. He used the doctrines of Confucius and Mencius as his reactionary ideological weapon to usurp leadership in the Party, seize power and restore capitalism. In May 1958, at the 2nd plenum of the 8th Party Congress, he openly leaped forward to criticize Ch'in Shih Huang for "burning books and burying the Confucian scholars alive." He was immediately severely reprimanded by Chairman Mao. For the sake of not "confounding" his "great plan" of "subduing one's self and returning to propriety," he had to play the evil game of "concealment" of the "looper worm bending" and the "dragons and snakes in hibernation," and temporarily practice "forbearance." However, his hatred toward the dictatorship of the proletariat grew daily. It was precisely with this evil scheme in mind that he became a "worshipper" at the "Temple of Meng Chiang-nü in May 1960.

Actually, if in accordance with the criterion of his "theory of innate genius," Meng Chiang-nü and her husband could at the very most be a "stupid couple" who were only capable of thinking in terms of "edible oil, salt, sauce, vinegar and firewood" under the "command" and at the "disposal" of his kind of "innate genius" and hardly deserved to be worshipped. However, the dark and dreary "Temple of Meng Chiang-nü" was an excellent place for him to give vent to his counter-revolutionary mood of honoring Confucius and opposing the Legalist school and his hatred toward the dictatorship of the proletariat, and because of this, he naturally felt a "harmonious appreciation" for the "Temple of Meng Chiang-nü" and a "communion of hearts" with the reactionary worshippers in history. After worshipping at the temple, Lin Piao intensified all the more his cursing of Ch'in Shih Huang.

In the counter-revolutionary plan for an armed coup d'etat entitled "Outline of Project '571'," they ripped off their disguises and showed themselves in their true light. With reckless audacity, they smeared the dictatorship of the proletariat of "implementing the laws of the Ch'in Shih Huang" and as "dictatorial." This very evidently shows that as a worshipper at the "Temple of Meng Chiang-nü," Lin Piao was definitely not "in a musing state of mind for the past," much less "given to burst of natural compassion. He simply went there to look for a spiritual opiate for perpetrating his counter-revolutionary coup d'etat. However, "retrogression eventually produces the reverse of what its promoters intend." ("Constitutional Government of New Democracy") In spite of all the machinations of Lin Piao and the tricks he played, he still could not escape the fate of being destroyed, and he was consigned to the garbage pile of history by the revolutionary people.

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The "Doctrine of the Mean" Advocated by Lin Piao Is the Doctrine of National Betrayal

by

the Wulintung Militia Company, a collective that won the first class order of merit at the Chenpao Island counter-offensive for self-defense

(Peking Jen-min Jih-pao, May 12, 1974)

Wulintung is an anti-revisionist outpost of the motherland situated on the bank of the Ussuri River near the Chenpao Island. This is where our militia company guards day and night the nothern gate of our motherland. In our face-to-face struggle against Soviet revisionist social-imperialism, we have further come to understand clearly its jackal-like nature. Meanwhile, we have also seen through the conspiratorial trick of Lin Piao in vigorously peddling the "doctrine of the Mean" of Confucius and Mencius and attacking the anti-revisionist struggle.

Confronted by the invasion and challenge of Soviet revisionist social-imperialism, should we let the jackals encroach upon us and recklessly trample on us, or give tit for tat without giving up an inch of land and firmly struggle to the end? Chairman Mao says, "The Chinese people must defend the territorial sovereignty of China and will never permit foreign governments to invade us." "If anyone attacks us and if the conditions are favorable for battle, we will certainly act in self-defense to wipe him out resolutely, thoroughly, wholly and completely." This teaches us that the rights already won by the people can never be lightly surrendered and must be defended with battle. We can never hold any illusions for the enemies.

The traitor Lin Piao aired an opposing view, peddled the "doctrine of the Mean," advocated that "the two sides in struggle are enemies, and the two sides at peace are friends." He attacked that our anti-revisionist struggle had "gone too far." Look, isn't it very clear what stand Lin Piao was actually taking, and for whom he was speaking? If we acted according to what Lin Piao advocated and did not wage struggle and hit back when confronted by the invasion of the Soviet revisionist new Tzar, we would be bullied by social-imperialism in the end.

Lin Piao played up the "doctrine of the Mean" and attacked the anti-revisionist struggle. He viciously tended and vainly attempted to betray our country and capitulate to revisionism, so as to become a son-emperor of the Soviet revisionist new Tzar, and turn our great socialist motherland into a colony of Soviet revisionist social-imperialism. In one sentence, the "doctrine of the Mean" played up by Lin Piao is a doctrine for deceiving people, a doctrine for national betrayal. He said that the "doctrine of the Mean.... is rational." It is rational to the landlord and bourgeois classes, rational to revisionism, and rational to the national betrayal!

Chairman Mao teaches us: "The philosophy of the Communist Party is a philosophy of struggle." Our struggle with Soviet revisionist social-imperialism is a struggle of principles. We definitely cannot make compromise and talk about conciliation with the Soviet revisionist new Tzar. We must resolutely struggle against it to the end.

On March 2 and March 15, 1969, Soviet revisionist social-imperialism sent tanks and armored cars to openly invade our territory of Chenpao Island. They first opened fire and killed and wounded many of our fighters and militiamen at the border. We followed Chairman Mao's great teaching, "We will not attack unless we are attacked; if we are attacked, we will certainly counter-attack." We dealt a heavy blow to the invaders, and triumphantly defended the territory and dignity of our motherland. The great victory of the counter-offensive for self-defense on Chenpao Island was a heavy blow to the "doctrine of the Mean" peddled by Lin Piao for sabotaging the anti-revisionist struggle.

Imperialism means aggression and war. As long as there is imperialism or social-imperialism, the people of the world will not rest in peace. Therefore, we must not in the least lower our revolutionary alertness, and must not in the least weaken the armed forces of the people. In coordination with the realities of the two-line struggle in the building of the people's militia, we have repeatedly criticized the reactionary essence of the "doctrine of the Mean" advocated by Lin Piao, and criticized the anti-China atrocities committed by the Soviet revisionist new Tzar. We have further intensified the building of the people's militia, further strengthened our determination in struggling with Soviet revisionism through to the end, and erected an indestructible great wall of iron and steel at the anti-revisionist outpost in our motherland.

* * *

WORKER THEORETICAL ACTIVISTS

Northwest China Building Company Trains Workers-Activists in Theoretical Study

(NCNA-English Yinchuan, Jun. 7, 1974)

the no. 3 building company in northwest china's ningsia hui autonomous region has trained 165 worker theoretical activists to serve the current movement to criticize lin piao and confucius.

seventyfive per cent of the activists are young workers and the rest veteran workers. women workers and workers of minority nationalities are also included. apart from meeting in 16 groups for collective study once or twice a week, they coach other workers in studying marxism-leninism-mao tsetung thought and criticizing lin piao and confucius.

these activists acquitted themselves well in the mass movement to study works by marx, engels, lenin and stalin and by chairman mao during the great proletarian cultural revolution and were included in the workers' theoretical study groups on the recommendation of the masses.

woman carpenter chia hsiu-chun is deputy head of one of these groups. she was a red guard and an activist in the study of chairman mao's works back at school in the first few years of the cultural revolution. she went through the four volumes of "selected works of mao tsetung" before she became a worker in 1971. she has since gone on to study the "manifesto of the communist party" by marx and engels, "critique of gotha programme" by marx, and lenin's "the state and revolution". she devotes more than six hours a week to theoretical study. in the last six months or so she has jotted down 20,000-word notes and written eight articles to denounce lin piao and confucius. her penetrating criticism of the doctrines of confucius and mencius at meetings often won warm praise from the workers.

twentyone-year-old brick-layer ma lien-yu of hui nationality often stays up late into the night and pores over marxist-leninist works including chairman mao's writings. during the movement to criticize lin piao and confucius, he wrote six critical essays and big-character posters in two months. the party organization commended him for his eagerness in the study and daring spirit in the struggle.

most of the veteran workers in the groups had no schooling in the old society. they now have an equivalent of primary or secondary school education through spare-time studies after liberation. many of them say: "we were 'low' and 'inferior man' in the eyes of the

reactionary ruling class in the old society. but we have now become theoretical activists. this in itself is a forceful criticism of confucius' assertion that 'only the highest who are wise and the lowest who are stupid cannot be changed'."

painter wang shou-ying, now fortyseven-years old, joined his father on the labour market at the age of 14. he and his father could not earn enough to support his mother. with liberation, workers became the masters of the country. wang shou-ying was admitted into the communist party and studied in a spare-time literacy class. the cultural revolution has increased his awareness of the importance of studying revolutionary theory. he recognizes that to safeguard socialism, one cannot rely simply on revolutionary instincts but must master the theory of revolution to triumph over revisionism. he has recently finished reading lenin's "the state and revolution" and chairman mao's "report on an investigation of the peasant movement in hunan" and written two critical articles showing that lin piao's "restrain oneself and return to the rites" is synonymous with a restoration of capitalism, allowing the landowners and capitalists to oppress and exploit the proletariat and other labouring people once again. wang shou-ying points out: "the chinese workers will never allow anyone to hurl china back to the old society. we study revolutionary theory to uphold marxism and ensure that socialist china will never change its political colour, and to support the world revolution."

five worker activists in the mechanized transport team went to all nine sub-teams during the initial stage of the movement to criticize lin piao and confucius, giving lectures and making criticisms on topics ranging from "who is that man confucius" to the struggles between the confucian and legalist schools in history, and from the reactionary essence of "restrain oneself and return to the rites" to lin piao's criminal aim in peddling the doctrines of confucius and mencius.

the communist party committee of the building company has attached great importance to training theoretical activists among the workers. it has arranged for these activists to attend study classes run by the company, or sent them to study for a couple of months in classes run for workers and peasants by higher organizations. it also organizes the activists to sum up and exchange their experience in study. all these measures help raise the theoretical level of the worker activists.

a leading member of the company says: "we must train worker theoretical activists if we are to implement the party's basic line, rely on the working class to run the socialist enterprise well, and bring up millions of successors to the proletarian revolutionary cause. this will have an important bearing on our task to oppose and prevent revisionism."

KINDERGARTENS

Visit to a Northeast China Kindergarten

(NCNA-English Changchun, Jun. 7, 1974)

a
group of five- or six-year-olds were merrily making motor vehicle models with rubber clay when i visited a kindergarten of the no. 1 motor vehicle plant in changchun, northeast china.

they said they liked to do "what our papas and mamas are doing". in the bright playing room were building blocks and a great assortment of toys.

the kindergarten was luxuriant with trees and a great variety of flowers. on its big sports ground lots of chubby children were romping about, singing, dancing, having fun on slides or doing other games.

the changchun no. 1 motor vehicle plant is china's earliest motor vehicle manufacturing centre. its party organization has established a special child care department and ten kindergartens with 3,700 children between them. the plant subsidizes the kindergartens with more than 100,000 yuan a year, and has six special bus routes for working mothers to bring their children to and from the kindergartens.

each kindergarten has four classes, including one for babies. in order to help the children develop morally, intellectually and physically, it gives the higher classes lessons in chinese language, music, counting, drawing, handicraft and sports by visual aid and methods that encourage the children's initiative. some simple knowledge about industry, agriculture and other fields of work is also taught.

teachers of the kindergartens make it a point to cultivate in the children a warm love for manual labour, for the collective and for one another, and educate them to protect public property. for instance, through the picture "where does a grain of rice come from?" the children have learned how the peasants perspire to produce the appetizing steaming rice in their bowls. therefore, they take particular care not to drop a grain of rice on the table when they have meals.

when six-year-old tan chiao-chiao went shopping with her father one day, she saw an old woman drop a few five-yuan bank-notes, she immediately ran over, picked them up and handed them to the old woman.

teachers often take children to the motor vehicle plant for a visit. while in the kindergartens, children are encouraged to do some work within their ability, such as sweeping the floor and watering flowers.

the kindergartens have full-time pediatric doctors and nurses to protect the health of the children. they check up the children's body temperature every day, measure their height and weight periodically and give them inoculations in different seasons to prevent diseases.

the parents are full of praises for the teachers and nurses who have looked after their children with such loving care. when some of them are working on holidays or for some other reasons are unable to come in time to take their children home, teachers and nurses would willingly give up their own rest to take care of the children.

yao ling-mei, a leading member of the kindergarten i visited, said she was happy to see the children grow up in a wholesome manner. "since liberation chairman mao and the communist party have paid great attention to children. just see what a happy life they are enjoying today exclamation" she said. yao ling-mei recently told the children her miserable early years in old china when she went begging at the age of three with her mother and grandmother. she asked the children with deep feeling: "can we allow the arch scoundrel lin piao to try and restore capitalism through the preaching of confucian precepts? can we allow him to throw us working people back to the old society and make us suffer once again?" the children clenched their fists and shouted with one voice: "no, absolutely not exclamation"

MOTOR ROADS

Central China Minority Hsien Builds More Motor Roads

(NCNA-English Changsha, Jun. 6, 1974)

a new road now leads to the remote tienlei forest farm, 1,300 metres above sea level, in an autonomous county of tung nationality in central china's hunan province. thousands of minority cadres, and commune members in national costume sang and danced to celebrate its inauguration recently.

this is one of the 11 roads built in hsinhuang county since the great proletarian cultural revolution began in 1966. the mountainous county, inhabited by the tung, miao, yao, chuang and hui peoples, now has 250 kilometres of roads as against 35 kilometres at the time of liberation in 1949. most of the 260 production brigades in the county are now accessible to motor vehicles.

with little access to motor traffic, the county had to rely on human labour or pack animals to transport goods before liberation. but now, large quantities of timber, medicinal herbs, bamboo, potato and other farm produce are sent out and means of production brought in by lorry. more than 146,500 cubic metres of timber have been sent out since 1966. all communes and most production brigades in the county have set up processing workshops; and 70 per cent of the brigades have small hydro-electric power stations. the county has 31 times as many tractors as it had on the eve of the cultural revolution.

before liberation the kuomintang reactionaries extorted money from them on the pretext of building roads, but never did so. road construction started soon after liberation under the leadership of the party and the government. to build up the mountainous area, the county party committee set up a special organization during the cultural revolution in charge of road construction. committee members joined technicians and commune members in crossing mountains and rivers to make field surveys, and mapping out plans.

inspired by the current movement to criticize lin piao and confucius, people of various nationalities in the county are speeding up road construction. five communes and 20 production brigades began to build ten more roads last winter and most of the roadbeds have been completed.

INLAND NAVIGATION

Improved Navigation on Important Yangtze Tributary

(NCNA-English Chengtu, Jun. 7, 1974)

the kialing river, a main waterway in southwest china's szechwan province, is now navigable for steamers and motor boats all the year round after the completion of a series of projects to dredge and straighten the river.

the kialing river is one of the important tributaries of the yangtze river. it runs 1,000 kilometres through 14 counties in the central hilly area of the province. the navigation channel was never dredged under reactionary kuomintang rule. the river was shallow and had numerous shoals. it overflowed its banks in high water seasons.

after liberation, people in szechwan started to improve the middle and lower sections of the river under the

leadership of the local people's government. they went on to improve the upper section in the winter of 1970 and have since cleared 130 hidden shoals, put up 180 embankments and dikes and straightened the river. this section of the river is now on the whole 60 centimetres deeper.

meanwhile, boatmen relied on their own efforts to build motor boats suited to local conditions. the number of motor boats on the river is now more than treble the figure before the great proletarian cultural revolution began.

TIBET

Lhasa Exhibition on Serfowners' Atrocities

-- Crying condemnation of Lin Piao, Confucius

(NCNA-English Lhasa, Jun. 6, 1974)

an exhibition on the atrocities committed by the former reactionary ruling class in tibet has drawn thousands of workers, peasants, armymen, government cadres, residents and students of tibetan, han and other nationalities here during the current movement to criticize lin piao and confucius.

thousands of articles, photographs and charts are on display. many emancipated serfs come to the exhibition to pour out their complaints against the three manorial lords -- the former tibet local government, the monasteries and the nobility. this helps the visitors see more clearly the reactionary essence of lin piao's attempt to restore the old order by preaching the confucian precept "restrain oneself and return to the rites".

dalai, the chieftain of the former manorial lords, extolled confucius as "teacher of government" and, after the overthrow of feudal serfdom in tibet, clamoured that it was essential to "exercise self-restraint for our auspicious cause of happiness". this shows that he was harping on the same strain as lin piao.

visitors to the exhibition said that the "auspicious cause of happiness" of dalai and company was to restore brutal reactionary serfdom that existed before the democratic reform. at that time, the three manorial lords occupied by force all the land, mountains, streams, forests and nearly all the livestock on the

tibetan plateau. on the other hand, the serfs and slaves, the creators of wealth in tibet, became from their birth the property of serfowners who regarded them as "beasts of burden that can speak" and could enslave, sell or kill them at will.

to maintain their brutal rule over the one million serfs, the manorial lords drew up a variety of reactionaries. the "thirteen-point law" of the former local tibetan government, which is shown at the exhibition, divided people into three classes each of which had three ranks. anyone who dared to offend his superior or rebel against the authorities (serfowners) would be punished -- by gouging out his eyes, cutting off his tongue, legs or hands, throwing him down a precipice, drowning him or killing him in other ways.

on display around the "laws" are various instruments of torture and punishment and other articles left by the reactionary former local government in tibet or collected from monasteries and manors. they include shackles, handcuffs, cangues, cages in which prisoners were put and shown in public, and sharp hooks and knives for skinning people alive, carving out human hearts, gouging out eyes, and cutting off feet, hands and noses. shown in glass cases are human skins, skulls and bones, hands charred in boiling fat, as well as photos of some of the victims killed by the reactionary rulers.

visitors to the exhibition seen clearly that dalai, chieftain of the tibetan rebellious bandits, is an executioner like lin piao with honey in his mouth but murder in his heart. dalai brandishes a butcher's knife in one hand while counting prayer beads in the other. one of the exhibits is a string of prayer beads made of the cranial bones of 108 people, which dalai once used.

on display are also vessels once used by dalai for sacrificial ceremony and offerings -- such as "horns" made of girls' leg bones, "small drums" covered with human skin -- and human hearts, livers, intestines and blood. according to a confession by a tibetan executioner, dalai used 30 human heads and more than 80 portions of human blood and flesh as "sacrificial offerings" for his scripture-reading ceremonies every year. in 1948, on the eve of the countrywide liberation, dalai ordered nangtzeshag (former municipal government) of lhasa to kill 21 serfs and slaves and used their hearts, livers, blood and flesh as "sacrificial offerings" when he held a religious service to curse the people's liberation war, in an attempt to block the victorious advance of the chinese people's liberation army.

one of the victims was the 14-year-old son pupo of tsering yangdzom, an old woman living at pachueh street in lhasa. she said: "dalai is a devil incarnate though

he talks so much about 'benevolence and love'. lin piao was daydreaming when he attempted to put a devil like dalai on our backs again exclamation"

materials at the exhibition show how intensely the serfs and slaves hated the brutal rule of the manorial lords. they staged nearly 100 uprisings against the serfowners from 1908 onward till the democratic reform in 1959. this severely deflated the reactionary arrogance of the three manorial lords.

but it was only under the leadership of the communist party and chairman mao that the one million serfs succeeded in emancipating themselves. since the democratic reform many former serfs or their children have become leading cadres at various levels.

tibet has since then made rapid progress in all fields. both total grain output and the number of livestock in the autonomous region last year was double the figures for 1958, the year preceding the democratic reform. whereas before liberation it could not make even a screw or a box of matches, tibet now has hundreds of factories and mines in machine-building, power and dozens of other industries.

an emancipated slave named chhoedrag told hsinhua after visiting the exhibition: "as a house slave for the big aristocrat lhalu, i used to live in a dark hole in his courtyard. all i had was a ragged piece of coarse cloth. my family of six now live in a newly-built house with electric lighting. we have eleven tibetan blankets and cotton-padded quilts, enough clothing for different seasons, and more than enough grain. we also have bicycles, transistor sets and wrist watches and still had money to spare.

"we must bear in mind chairman mao's teaching: 'the rights the people have won must never be lightly given up but must be defended by fighting.' since lin piao attempted to restore the old order in tibet with its feudal serfdom, we emancipated slaves and serfs will work harder to build and defend the new socialist tibet."

SPORTS

First Stage of National Volleyball Tournament Concludes

(NCNA-English Peking, Jun. 7, 1974)

the first stage of china's 1974 national volleyball tournament was held in shanghai, hofei, taiyuan and taian simultaneously and ended recently.

during the tournament, all the teams gave priority to the criticism of lin piao and confucius. as soon as they arrived, they seized time to study works by marx, engels, lenin and stalin and by chairman mao, write articles and hold meetings to scathingly criticize lin piao for following confucius' "restrain oneself and return to the rites" and plotting a capitalist restoration. while playing tournament matches in factories, villages, army units or schools, the teams accepted re-education by the workers, peasants and soldiers, and joined them in condemning the ultra-right essence of lin piao's revisionist line.

the daring spirit and hard-hitting style of play marked what the chinese players have gained in the great proletarian cultural revolution. players of the stronger teams remained modest and prudent while the less experienced teams played a courageous game in face of stronger opponents. the under-19 chekiang women's team lost to the 1973 national runner-up peking team 2:3, but impressed the spectators with their all-out attacking game.

the group winners are: shanghai group -- shanghai men's team and liaoning women's team. hofei group -- kiangsu men's team and peking women's team. taiyuan group -- fukien men's team and tientsin women's team. taian group -- "august first" men's team of the p.l.a. and szechwan women's team.

the first three teams from the four groups will play in the second stage competition in nanking in october to decide the first 12 places. the other teams will meet to decide the rest of the places in the second stage competition to be held in hengyang of hunan province, kaifeng of honan province and chengteh of hopei province.

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* FOREIGN RELATIONS *
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CHINA AND AUSTRIA

Austrian Minister Leaves Peking for Home

(NCNA-English Peking, Jun. 6, 1974)

mrs. hertha firnberg, minister of sciences and research of the republic of austria, and her party, wound up a friendly visit to china and left here for home by air this evening.

the austrian guests were seen off at the airport by li chi, a leading member of the scientific and educational group under the state council, and yueh chih-chien, acting secretary-general of the chinese academy of sciences, as well as austrian ambassador to china franz helmut leitner, his wife and embassy officials.

while in peking, mrs. hertha firnberg and other austrian guests met wu yu-hsun, vice-president of the chinese academy of sciences. they visited tsinghua and peking universities, the peking library and the palace museum, viewed cultural relics unearthed during the great proletarian cultural revolution, and toured the great wall and ting ling, one of the ming tombs.

the austrian guests also made a three-day trip to shanghai and returned here this afternoon.

CHINA AND BELGIUM

Belgian Guests Leave Peking for Other Parts of China

(NCNA-English Peking, Jun. 7, 1974)

xavier relecom, vice-chairman of the belgium-china association and secretary-general of the economic commission of the association, and his wife wound up their visit to peking and left here by air on june 5 to tour the tachai production brigade in shansi province, changsha, shaoshan and kwangchow before going home.

they were seen off at the airport by li chuan, vice-chairman of the china council for the promotion of international trade.

the belgian friends arrived in china on may 31 on a friendly visit as guests of the china council for the promotion of international trade.

wang yao-ting, chairman of the host organization, met and gave a dinner for the relecoms while they were in peking. li chuan held talks with them. the belgian friends also took time out to view factories, rural people's communes and universities.

CHINA AND BHUTAN

Chinese Envoy Leaves Thimphu after Attending Coronation of King of Bhutan

(NCNA-English Peking, Jun. 7, 1974)

ma mu-ming, charge d'affaires ad interim of the chinese embassy in india, left thimphu on june 5 for new delhi after attending the coronation of jigme singye wangchuck, king of bhutan, according to a report from thimphu.

the king of bhutan received ma mu-ming on june 2 after the coronation ceremony. the chinese envoy conveyed the warm greetings of the chinese leaders to the king, the royal government and the people of bhutan. he also presented gifts to the king. to this, the king expressed his thanks.

on june 4, ma mu-ming called on dawa tsering, minister of foreign affairs of bhutan. they had a friendly conversation.

after his arrival in thimphu, ma mu-ming visited the national memorial hall of bhutan where he presented a hata (ceremonial scarf) in memory of the late king jigme dorji wangchuck.

Bhutanese King on Bhutan's Policy and Relations With China

(NCNA-English Peking, Jun. 7, 1974)

what bhutan needs most is self-reliance and preservation of sovereignty and independence, said the bhutanese king jigme singye wangchuck at a reception for journalists yesterday in thimphu, according to a report from thimphu.

when asked about bhutan's relations with china, the king said that china's attitude towards bhutan had so far been friendly. there was still some areas in the border between the two countries that were still lying undemarcated, but this had not created any problem, he pointed out, adding that bhutan's relations with china had "always been peaceful".

CHINA AND BRITAIN

Chinese Woodblock Print Exhibition Held in Britain

(NCNA-English London, Jun. 5, 1974)

a chinese woodblock print exhibition was held in durham, northeast of england, from april 30 to may 30 under the joint sponsorship of the society for anglo-chinese understanding and the gulbenkian museum of oriental art.

on display were 130 chinese woodblock prints and new year greeting prints.

it was the first exhibition of contemporary chinese graphic art ever staged in britain. many visitors came specially from other countries.

commenting on the exhibition, p.s. rawson, curator of the gulbenkian museum, said that the pictures on display illustrate many aspects of the present-day life and work of the chinese people and their artistic style makes their message available to the visitors.

CHINA AND CAMBODIA

Jen-min Jih-pao Commentator's Article: New Storm of Patriotic Student Movement in Phnompenh

(NCNA-English Peking, Jun. 8, 1974)

the "people's daily" today carries a commentator's article entitled "new storm of the patriotic student movement in phnompenh". it reads as follows:

the new upsurge of struggle in the patriotic student movement has reached new heights in phnompenh under the rule of the traitorous lon nol clique. large numbers of students and teachers have been striking and demonstrating against the fascist rule of the traitorous lon nol clique and for democratic liberties and better living conditions. since mid-may, in defiance of the lon nol clique's high-handed policy and brutal use of force, the patriotic students have persisted in struggle in many different forms, bringing about a new wave of militancy in the student movement. on june 4, the patriotic students engaged the reactionary police in a fierce battle during which the minister of education of the phnompenh puppet regime was killed. the heroic struggle of the patriotic phnompenh students demonstrates the indomitable fighting spirit of the cambodian people in resolutely punishing the lon nol clique, and dealing them a telling blow.

the new surge in the patriotic student movement in phnompenh is the inevitable outcome of the many daily-deepening contradictions in the areas under the control of the treacherous phnompenh clique. the perverted actions and criminal rule of the traitorous lon nol clique have for a long time aroused deep discontent and resolute opposition among the cambodian people. in the last half year or more, as the cambodian people's armed struggle has been advancing toward victory, the very existence of the lon nol clique has been threatened. in order to prolong its feeble living at all costs, the clique on the one hand mustered its battered forces to put up a last-ditch struggle on the battlefield, and on the other it has intensified the persecution and repression of the people in the areas under its control. it has perpetrated fascist atrocities by the score, imposing "martial law", banning meetings, closing down schools and even using tanks and armoured-cars to intimidate workers, students and citizens in phnompenh. during january and february, the phnompenh reactionary military police flagrantly arrested four patriotic students and tortured them to death.

but, the heavier the oppression, the stronger the opposition. against the lon nol clique's threats, the unyielding patriotic students of phnompenh marched out of the school grounds into the streets, and in spite of ruthless

police suppression, launched a more powerful struggle heavily pounding at the traitorous lon nol clique.

the patriotic student movement of phnompenh is a fierce denunciation of the traitorous lon nol clique by the cambodian people. the struggle shows that the cambodian people in the areas under the lon nol clique's control are awakening and intensifying their fighting spirit. the just struggle of the patriotic students in phnompenh enjoys extensive sympathy and support from the armed forces and people in the cambodian liberated areas and people of various strata in the enemy-occupied areas. the national united front of cambodia issued an appeal on june 6, hailing the valiant struggle of the patriotic phnompenh students and calling on the cambodian people of all walks of life to resolutely support them. we are convinced that strengthening their unity and persisting in struggle, the patriotic students of phnompenh will certainly win new victory.

CHINA AND FINLAND

New Finnish Ambassador to China Presents Credentials to NPC Chairman Chu Teh

(NCNA-English Peking, Jun. 6, 1974)

martti salomies,

new ambassador extraordinary and plenipotentiary of the republic of finland to the people's republic of china, presented his credentials here this morning to chu teh, chairman of the standing committee of the national people's congress.

present on the occasion were matti hakkanen, counsellor of the finnish embassy in peking, and other embassy officials.

also present were chiao kuan-hua, chinese vice-foreign minister, and wang pen-tso, deputy director of the west european affairs department, and chu chuan-hsien, deputy director of the protocol department, of the foreign ministry.

ambassador martti salomies arrived here on may 30.

CHINA AND FRANCE

French Industrial, Scientific and Technical Exhibition Closes in Peking

(NCNA-English Peking, Jun. 7, 1974)

the french industrial, scientific and technical exhibition closed at the peking exhibition centre today. the exhibition attracted many visitors daily since it opened on may 22.

during this period, discussions were held between chinese and french technicians on 148 technical topics, thus strengthening the mutual understanding and friendship between the people of china and france.

while in peking, the french friends visited factories, rural people's communes, universities and a middle school, toured the great wall, the palace museum and the summer palace, and saw the modern revolutionary peking opera "azalea mountain", the modern revolutionary ballet "the red detachment of women" and acrobatic items.

CHINA AND GHANA

Chinese Minister of Agriculture and Forestry Gives Banquet for Ghanaian Delegation

(NCNA-English Peking, Jun. 6, 1974)

chinese minister of agriculture and forestry sha feng gave a banquet here this evening in honour of the ghanaian government agricultural friendship delegation led by f.g. bernasko, minister of agriculture.

present on the occasion were ghanaian ambassador to china richard m. akwei and minister-counsellor george h. arthur of the ghanaian embassy in peking.

also present were vice-minister of agriculture and forestry hao chung-shih and leading members of departments concerned chao yuan, chen chen-chi, cheng chung, li yung-kai and ma ling.

sha feng and f.g. bernasko spoke at the banquet which proceeded in a friendly atmosphere. they expressed the hope that the friendship between the chinese and ghanaian people and the cooperation in agriculture between the two countries would be constantly developed.

the ghanaian delegation flew in here this afternoon at the invitation of the chinese ministry of agriculture and forestry. it was greeted at the airport by minister sha feng and leading members of other departments concerned.

CHINA AND IRAN

Chinese Minister of Public Health Meets Iranian Friends

(NCNA-English Peking, Jun. 7, 1974)

chinese minister of public health liu hsiang-ping met and had a friendly conversation here this afternoon with all members of the first friendship delegation from iran led by prof. m.a. maleki, former minister of health.

present on the occasion was djavad rajab zadeh, charge d'affaires ad interim of the iranian embassy in china.

also on hand were leading members of departments concerned kung hsiao and hsueh kung-cho.

CHINA AND JAPAN

Liao Cheng-chih Meets Japanese Friends

(NCNA-English Peking, Jun. 7, 1974)

liao cheng-chih, president of the china-japan friendship association, met and had a friendly conversation this afternoon with all members of the second friendship delegation to china from southern tokyo, japan. leader of the delegation is toichiro kawamura, deputy leader takamasa sato and secretary-general koshin kawamata.

present on the occasion was yueh tai-neng, leading member of a chinese organization concerned.

the japanese friends arrived in peking on june 5 after touring hangchow, shanghai and tientsin. they will leave here for home on june 9 via kwangchow.

Chang Hsiang-shan Meets Japanese Friends

(NCNA-English Peking, Jun. 7, 1974)

chang hsiang-shan, vice-president of the china-japan friendship association, yesterday met and had a friendly conversation with the delegation of the liaison council for promoting japan-china friendship from nagano prefecture, japan. leader of the delegation is ryusuke nakayama, deputy leaders kiyoshi usuda and shoji kobayashi and secretary-general shoichi shimizu.

present on the occasion was sun ping-hua, secretary-general of the china-japan friendship association.

the japanese friends arrived in peking on june 4 and will tour hangchow, shanghai and kwangchow.

Japanese Sokagakkai Delegation Leaves Peking for Other Parts of China

(NCNA-English Peking, Jun. 7, 1974)

the japanese sokagakkai delegation with daisaku ikeda as its leader and hisami yamasaki as its deputy leader left peking by air today to tour sian, shanghai, hangchow and kwangchow before going home.

it was seen off at the airport by liao cheng-chih, chang hsiang-shan and chao pu-chu. sun ping-hua, secretary-general of the china-japan friendship association, is accompanying the delegation on the visit.

delegation leader daisaku ikeda gave a return banquet here yesterday evening. while in peking, the delegation visited educational and industrial establishments and toured scenic spots and historical sites. it joined the children in the chinese capital at the june 1 gala garden party in the working people's palace of culture to celebrate international children's day.

Japanese Friend Kinkazu Saionji Leaves Peking for Home

(NCNA-English Peking, Jun. 7, 1974)

japanese friend kinkazu saionji, his wife yukie saionji, his sons and daughters-in-law and secretary wound up a friendly visit to china and left here for home by air today.

they were seen off at the airport by liao cheng-chih, president of the china-japan friendship association, and his wife ching pu-chun, and yang chi, vice-president of the chinese people's association for friendship with foreign countries.

CHINA AND KOREA

Korean Athletic Delegation Honored at Peking Reception

(NCNA-English Peking, Jun. 6, 1974)

the chinese physical culture and sports commission gave a reception here this evening to welcome the athletic delegation from the democratic people's republic of korea which is on a friendly visit to china. leader of the delegation is li gwang ju.

minister-counsellor li jae pil of the korean embassy here and his wife attended the reception.

present were yao hsiao-cheng, leading member of the host commission, kung ke-fei, leading member of the chinese athletic association, and leading members of departments concerned, including ni chih-chin and wang fu-yung, as well as chinese athletes.

yao hsiao-cheng and li gwang ju spoke at the reception. they expressed the hope that the sports exchanges between the two countries and their sports would constantly develop and that the blood-sealed revolutionary friendship and militant unity of the peoples and sportsmen of the two countries would continue to be consolidated and developed.

athletes of the two countries chatted cordially and drank many toasts at the reception, which was filled with a warm atmosphere of the friendship between revolutionary comrades-in-arms. the korean athletes sang "the east is red" in chinese, while the chinese athletes sang the "song of general kim il sung" in korean.

Korean Vice Premier and Foreign Minister Stops Over in Peking En Route Home

(NCNA-English Peking, Jun. 7, 1974)

ho dam, vice-premier of administration council and foreign minister of the democratic people's republic of korea and his party, arrived in peking by air this evening en route home after a visit abroad.

he was greeted at the airport by foreign minister chi peng-fei and vice-minister of economic relations with foreign countries han tsung-cheng.

also on hand were korean ambassador to china hyun jun keuk and embassy officials.

CHINA AND MEXICO

Chinese Wushu Delegation Arrives in Mexico

(NCNA-English Mexico City, Jun. 5, 1974)

a chinese wushu (traditional chinese boxing and sword play) delegation with kuo lei as leader, chang shan and wang chia-tung as deputy leaders arrived here today for a friendly visit and performance tour at the invitation of the mexican sports federation.

this is the first time a chinese wushu delegation was sent abroad since the great proletarian cultural revolution. mexico is the first leg of the delegation's current tour.

the delegation was warmly welcomed at the airport by a hundred mexican friends. among them were president of the mexican sports federation jose garcia cervantes, president of the mexico table tennis association helios farrell, vice-president of the mexico-china friendship association guillermo nasser. chinese ambassador here yao kung was also present.

speaking at the airport, president of the mexican sports federation jose garcia cervantes expressed warm welcome to the chinese delegation and conveyed greetings of president luis echeverria. leader of the chinese delegation kuo lei thanked the hosts for their warm welcome. he expressed the conviction that the visit of the delegation would help strengthen the friendship between china and mexico.

CHINA AND NEPAL

Chinese Government Trade Delegation Back in Peking from Nepal

(NCNA-English Peking, Jun. 7, 1974)

the chinese government trade delegation led by vice-minister of foreign trade chen chieh returned here today after a friendly visit to nepal and signing a new china-nepal trade and payment agreement.

the delegation was greeted at the airport by chou hua-min, vice-minister of foreign trade, and others. diplomatic officials of the nepalese and burmese embassies here were present.

when stopped over in burma, the delegation called on minister u san win and deputy minister u thein nyung, of trade. u san win hosted a banquet in honour of the delegation on may 27.

CHINA AND NIGERIA

Chinese Table Tennis Team to Visit Nigeria, Sierra Leone

(NCNA-English Peking, Jun. 6, 1974)

a chinese table tennis team with chang hsing as leader and chou lan-sun as deputy leader emplaned here today to tour nigeria and sierra leone.

it was seen off at the airport by chou cheng, leading member of a department under the chinese physical culture and sports commission, and chinese table tennis coaches and players.

on hand was r.o. omotoye, counsellor of the nigerian embassy in peking.

CHINA AND PAKISTAN

Secretary of Pakistan Foreign Ministry Arrives in Peking

(NCNA-English Peking, Jun. 6, 1974)

agha shahi, secretary of the ministry of foreign affairs of pakistan, arrived in peking by plane this afternoon for an official visit to china. he is accompanied by m.a. jafri, director-general of the foreign ministry.

they were greeted at the airport by chinese vice-foreign minister chiao kuan-hua, director lu wei-chao of the asian affairs department and deputy director kao chien-chung of the protocol department of the foreign ministry.

present were pakistan ambassador to china mumtaz ali alvie, minister naseem mirza and other officials of the pakistan embassy here.

abbas aram, iranian ambassador to china, was also on hand.

Chinese Vice Foreign Minister Chiao Kuan-hua, Pakistan Foreign Ministry Secretary Agha Shahi Hold Talks

(NCNA-English Peking, Jun. 7, 1974)

chinese vice-foreign minister chiao kuan-hua and secretary of the ministry of foreign affairs of pakistan agha shahi held talks in a cordial and friendly atmosphere here today.

among those taking part in the talks on the pakistan side were m.a. jafri, director-general of the foreign ministry, mumtaz ali alvie, pakistan ambassador to china, and naseem mirza, minister of the pakistan embassy here.

among those taking part in the talks on the chinese side were lu wei-chao, director of the asian affairs department, an chih-yuan, director of the department of international organizations and conferences and treaty and law, and kao chien-chung, deputy director of protocol department, of the chinese foreign ministry.

chiao kuan-hua gave a banquet this evening to warmly welcome agha shahi and his party.

vice-foreign minister han nien-lung was present at the banquet.

toasting, chiao kuan-hua and agha shahi expressed the hope that the friendship between the people of china and pakistan and the friendly relations and cooperation between the two countries would be constantly consolidated and developed.

CHINA AND ROMANIA

Peking Reception Honors Romanian Women's Basketball Team

(NCNA-English Peking, Jun. 7, 1974)

the chinese physical culture and sports commission gave a reception here this evening to warmly welcome the romanian national women's basketball team led by ion oprisescu, which has come on a friendly match tour of china.

second secretary liviu-viorel cucu and other officials of the romanian embassy here attended.

present were li ching-chuan, leading member of the host commission, mou tso-yun, leading member of the chinese basketball association, wei ming, leading member of the peking municipal physical culture and sports committee, and chinese women basketballers.

li ching-chuan and ion oprisescu spoke at the reception which was permeated with a friendly atmosphere. they expressed the hope that the militant friendship between the people and sportsmen of china and romania would be constantly strengthened and developed.

the romanian team arrived in peking yesterday.

CHINA AND SENEGAL

Senegalese President Receives Chinese Charge d'Affaires A.I.

(NCNA-English Dakar, Jun. 6, 1974)

president leopold sedar senghor received tai pei-chen, charge d'affaires ad interim of the chinese embassy, at the palace of the republic here this afternoon and had a friendly conversation with him.

CHINA AND SINGAPORE

Chinese Badminton Delegation Leaves Singapore for Home

(NCNA-English Singapore, Jun. 6, 1974)

the chinese badminton delegation left here for home today after a week-long friendly visit to the republic of singapore.

the delegation was seen off at the airport by sha'ari bin tadin, vice-president of the singapore national olympic council, a.w. kirby, president, lee kin tat and lindy lin, vice-presidents, of the singapore badminton association, and singapore badminton players.

during its stay in singapore, the chinese delegation was warmly received by the people here. everywhere they went, the chinese players were greeted by people who waved to them, applauded and approached them for autographs. they were told enthusiastically by singapore friends that "the singaporeans welcome the friendly envoys from china". before or after each match, many people waited at the entrance of the indoor stadium to greet the chinese players with applause and cheers to express their friendship for the chinese people.

the chinese players had three friendly matches with the singapore badminton players and gave several exhibition matches, watched by a total of about 20,000 spectators. the players of the two countries had their friendship deepened through practising together and exchange of experience on badminton skill.

on june 5, the chinese delegation gave a luncheon to express thanks for the warm hospitality extended by the hosts. among the more than 100 guests present were e.w. barker, president of the singapore national olympic council (s.n.o.c.) and minister of law and national development, sha'ari bin tadin, vice-president of s.n.o.c., a.w. kirby, president of the singapore badminton association, and personages from commerce, industry and cultural circles.

the singapore national olympic council gave a send-off dinner on the evening of june 5 for the chinese badminton delegation. in his speech at the dinner, minister e.w. barker stressed that cooperation in the sporting arena will surely promote friendship between the peoples of the two countries.

CHINA AND UGANDA

Uganda "Tigers" Football Team Honored in Peking

(NCNA-English Peking, Jun. 7, 1974)

the chinese football association gave a reception here this evening to welcome the uganda "tigers" football team led by g.w. kakome.

mrs. matovu, wife of uganda ambassador to china w.s.k. matovu, and embassy officials attended the reception which was filled with a friendly atmosphere.

present were chao cheng-hung, a leading member of the all-china sports federation, li feng-lou, a leading member of the host association, and chinese footballers.

the uganda friends arrived in peking yesterday.

CHINA AND US

US Secretary of State Dwells on US-China Relations

(NCNA-English Peking, Jun. 7, 1974)

"this administration has a firm commitment to the constant improvement of relations with the people's republic of china," said u.s. secretary of state henry kissinger at a dinner given by the national council for united states-china trade, the national committee on u.s.-china relations and the committee on scholarly communication with the people's republic of china on june 3, according to a report from washington.

"the normalization of relations with the people's republic of china is a permanent and essential element in our foreign policy," he said. "no policy of this administration has had greater bipartisan support than the normalization of relations with the people's republic," he added.

referring to the commercial, scholarly, artistic and athletic exchanges with china conducted by the three organizations, kissinger said, "through this process of understanding, immeasurable strength has been added to the fundamental tenet of our policy -- that the normalization of relations with china must continue, and that the american interest in closer ties with the people's republic is firm."

he said in conclusion, "with you and our chinese friends, we will make the shanghai communique a document of truly historic importance."

huang chen, chief, and han hsu, deputy chief, of the liaison office of the people's republic of china in the u.s.a., attended the dinner.

TERRITORIAL WATERS

Latin American Countries Reaffirm Stand for Rights Over 200 Mile Coastal Sea

(NCNA-English Peking, Jun. 7, 1974)

on the eve of the third u.n. conference on the law of the sea, a number of latin american countries have reaffirmed their position on rights over 200 mile coastal sea.

quoting a document elaborated by mexican foreign minister emilio rabasa, the mexican paper "excelsior" recently reported that mexico will defend the thesis of the 200 mile patrimonial sea at the law of the sea conference scheduled for the latter half of this month. the foreign minister said that mexico will take a firm stand at the conference as the defence of his country's national interests demands; this is the rational road for poor countries.

in the document, which is to be incorporated in the book "mexico and the maritime system", minister rabasa also points out that "by exploiting their terrestrial resources, the third world countries have contributed to the well-being of the big powers of today". but fortunately these third world countries have realized that they also have rich maritime resources, and they wish to preserve these resources for their own development.

panama's official "radio libertad", in a commentary transmitted on june 1, pointed out that on the problem of the sea, both the soviet union and the united states have taken stands opposed to the other countries of the world. "the soviet union has maintained a position similar to that of the united states, because its big fishing fleet is also sailing all the seas of the world", the commentary said.

the chilean embassy in argentina recently pointed out in a communique that chile will adhere to a stand for the rights over 200 mile coastal sea.

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* NATIONAL *
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RANKS OF THEORISTS

Assiduously Study Marxism-Leninism and Unremittingly Raise the Standard of Criticism

- 8th Company of a certain unit of the Peking units pays attention to fostering the ranks of theorists, movement to criticize Lin Piao and Confucius deepens step by step

(Peking Jen-min Jih-pao, June 7, 1974)

(NCNA June 6, 1974) After the vigorous and dynamic development of the mass movement to criticize Lin Piao and Confucius, how can we unremittingly raise the standard of criticism and bring about the in-depth development of the movement? It is the views of the 8th Company of a certain unit of the PLA Peking Command that new achievements ought to be made in criticizing Lin Piao and Confucius and diligent efforts must be made in reading. Only by arming ourselves with the theories of Marxism-Leninism and Mao Tse-tung's thought could the standard of criticism be unremittingly raised.

The 8th Company is a company which has started earlier the criticism of Lin Piao and Confucius. Over the past few months, aiming at the reactionary program of "subdue one's self and return to propriety" of Lin Piao and Confucius and the doctrines of Confucius and Mencius or the ideology of the reactionary classes on the decline, the commanders and fighters of this company have studied conscientiously a dozen or so volumes of works by Marx and Lenin as well as the writings of Chairman Mao, written more than 1,800 essays on their insights and ideas obtained and more than 800 articles of criticism. There has been a marked improvement in their ideological and theoretical level and in their ability to criticize revisionism.

In the struggle to criticize Lin Piao and Confucius, the commanders and fighters of the 8th Company have unremittingly raised their consciousness

in reading assiduously. Following the in-depth development of the movement, more and more comrades of this company are forging ahead in face of the difficulty, and by reading assiduously, have scored delightful results. Lo Chiao-huang, a fighter who enlisted in the countryside, through reading assiduously the works of Marx and Lenin and the writings of Chairman Mao, criticized Lin Piao for emulating Confucius in "subduing one's self and returning to propriety" and his crimes in vainly attempting to restore capitalism for four times in succession, and each of his talks was more profound than the previous one. Some of the fighters who are illiterate, had never spoken on the rostrum or written any article of criticism before, but by carrying out cultural study alongside with reading, have also written some rather good criticism manuscripts. The facts that the commanders and fighters persist in arming themselves with Marxist theory in mass criticism have enabled the Party branch to fully realize that in order to deepen criticism, reading is the key link. Therefore, the Party branch has energetically guided the commanders and fighters of the whole company to link up the history of the struggle between those opposing and honoring Confucius in the past 2,000 years with the struggle between the two lines within the Party and study systematically the statements criticizing the doctrines of Confucius and Mencius in the writings of Chairman Mao, so as to master the Marxist stand, viewpoint and method and strive to raise the standard of criticism and analysis.

Their methods are:

(1) Study systematically the basic concepts of Marxism and master properly the ideological weapon. When criticizing each reactionary concept of Lin Piao and Confucius, they invariably select, in accordance with their need, several relevant pages or chapters in the works of Marx and Lenin and the writings of Chairman Mao, organize their study page by page, and strive to comprehend more systematically the basic concepts of Marxism so that everybody may master the ideological weapon and make a more profound and comprehensive criticism of the reactionary fallacies of Lin Piao and Confucius. For example, when criticizing the "virtue," "benevolence and righteousness" and "loyalty and forbearance" propagated by Lin Piao and his crime of attacking the proletarian dictatorship, they select relevant chapters from the "Communist Manifesto," "The State and Revolution" and "The Renegade Kautsky and the Proletarian Revolution" by Marx and Lenin and such writings of Chairman Mao as "On the People's Democratic Dictatorship" and organize everybody to study them page by page. Through study, everybody gradually understands more clearly the following questions: In a class society, such ideologies as morality and religion have all a clearcut class nature. The "benevolence" and "morality" propagated by Confucius and Mencius are only veils for obliterating class contradiction and class struggle and for covering up the man-eating essence of the reactionaries. Lin Piao talked all the time of "benevolence" and "morality" and attacked the proletarian dictatorship for being "unbenevolent." Essentially he wanted the people to give up exercising dictatorship over the enemies and let the reactionaries exercise fascist dictatorship over the people. Since the dictatorship of the proletariat is the core of the Marxist-Leninist theory of the State, all revisionists

must actively oppose the Marxist theory of the State and oppose the dictatorship of the proletariat, because the establishment and consolidation of the dictatorship of the proletariat will cause their conspiracy and vain attempt to uphold or restore capitalism to go completely bankrupt. But the destruction of the bourgeoisie and the victory of the proletariat are equally unavoidable, and the use of the dead souls of Confucius and Mencius by Lin Piao also could not save the reactionaries from the fate of destruction.

(2) Link up the topics of criticism with the organization of repeated studies. The fighters say that they must exercise repeatedly with the weapon in their hands and study again and again the revolutionary theories they have mastered. When criticizing the doctrines of Confucius and Mencius peddled by Lin Piao and his crime of attacking the great proletarian cultural revolution, the fighters of the 9th squad studied the "Report on An Investigation of the Peasant Movement in Hunan" over again three times. In the light of the fallacies spread by Lin Piao and company to vilify the great cultural revolution, they studied the revolutionary spirit of how Chairman Mao, with wholehearted eagerness, dealt with the revolutionary mass movement in the "Report of An Investigation of the Peasant Movement in Hunan." They discussed freely the great gains of the great cultural revolution, and further realized that "the current great proletarian cultural revolution is absolutely necessary and timely for consolidating the dictatorship of the proletariat, preventing capitalist restoration and building socialism."

(3) Combine study with discussion, carry out conscientious analysis, and delve diligently into study. When organizing the study and criticism of each question, the Party branch always pays attention to mobilizing the masses to set themselves questions for contemplation, and uses the method of combining study with discussion to guide everyone to analyze conscientiously and delve deeply into study. For example, when studying such works by Chairman Mao as "On Practice" and criticizing the reactionary "theory of innate genius," they set such questions as "What is the relation between knowledge and practice?" and "How to understand the class nature of philosophy?" for contemplation. By carrying out study alongside with discussion, everybody deepened his comprehension of the Marxist theory of knowledge and exposed the reactionary essence of the "theory of innate genius." When study the "Orientation of the Youth Movement" and relevant teachings of Chairman Mao and criticizing the fallacies of Lin Piao attacking the sending of educated young people to the mountain and the countryside, the No. 1 machine-gun squad set for themselves such questions, "Why must educated young people take the road of integration with the workers, soldiers and peasants?" "Why is it necessary for educated young people to go to the countryside?" They analyzed and discussed them one by one to deepen their comprehension.

(4) Set up a hardcore contingent of fighters' theorists. In the past the various platoons of the 8th Company had study groups for works by Marx and Lenin and Chairman Mao's writings. After the development of the criticism of Lin Piao and Confucius, they have again taken in activists who appeared in the struggle to criticize Lin Piao and Confucius and set up a contingent of theorists participated by 23 cadres from the whole company.

These comrades not only have studied diligently on their own, but have also extensively solicitated the views of the masses, concentrated the wisdom of the masses, and in light of actual problems encountered in the criticism of Lin Piao and Confucius, helped the Party branch to organize systematically and objectively the cadres and fighters to study theory.

For the sake of effectively improving the theoretical level of the cadres and fighters, the Party branch of the 8th Company also pays great attention to strengthening its leadership over the reading and study groups and solving in time concrete difficulties arising from study. Members of the Party branch frequently go deep into the squads and platoons to acquaint themselves with the demands of the fighters for study and criticism. Based on the principle of diligence and frugality, the company has purchased some single volumes of works by Marx and Lenin and also materials for the criticism of Lin Piao and historical data, and set up a library to insure that everybody will have materials for study. They also hold the CYL branch responsible for running the cultural and political evening school, and organize the fighters with lower cultural level to link up the study of revolutionary theory with the study of culture and relevant scientific knowledge so that the comrades can gradually acquire the ability to read independently. The various squads also make the fighters with different cultural standard help and learn from each other so that all comrades may play the role of the main force in the struggle to criticize Lin Piao and Confucius.

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Bringing Up Contingents of Workers' Theorist Is An Urgent Need of the Revolution

by

the workers' theory study group of the valve division
of the Dairen Hungch'i Shipyard

(Peking Kuang-ming Jih-pao, June 7, 1974)

Is there any need for bringing up contingents of workers' theorists in socialist enterprises? Our answer is: Yes, and moreover, the need is urgent!

The historical experience of the struggle between the two lines within the Party has informed us that, for the sake of fooling and deceiving the masses and achieving their sinister goal of toppling the dictatorship of the proletariat and restoring bourgeois dictatorship, chieftains of revisionist lines invariably try their utmost to oppose and sabotage the direct grasping of Marxism by the masses of workers, peasants and soldiers. For the sake of consolidating the dictatorship of the proletariat and guarding against capitalist restoration, we working people must raise our ability to discern these revisionist political swindlers and master Marxism. Because of this, we must strive to bring up contingents of theorists of our own.

What is worthy of rejoicing is that in the storm of the great proletarian cultural revolution and particularly in the movement to criticize Lin Piao and rectify the style of work and in the movement to criticize Lin Piao and Confucius, formidable contingents of worker-peasant-soldier theorists are a new thing of socialism. Striving to bring up contingents of worker-peasant-soldier theorists is a long-term plan for our Party to adhere to Marxism and oppose revisionism.

The reason that we must strive to bring up contingents of workers' theorists is determined by the task presented by the penetrating development of our socialist revolution. Socialist enterprises must of course build ships, make valves and produce more and better material products. At the same time, we must also use Marxism-Leninism-Mao Tse-tung's thought to build a red and expert industrial army. This is an important hallmark that distinguishes between socialist enterprises and revisionist enterprises. In socialist enterprises, striving to bring up contingents of workers' theorists is an important guarantee for the building of a red and expert industrial army.

It is precisely based on such a premise that the Party general branch of our valve division has, in the course of criticizing Lin Piao and rectifying the style of work, organized us to start from the study of quotations from Marx and Lenin to the planned and systematic study of the original works by Marx and Lenin. We have, together with the leading members of the Party general branch, studied consistently and untiringly several important theoretical works by Marx, Lenin and Chairman Mao in association with the

reality of class struggle and the two-line struggle in the division. We have also begun to study the history of Chinese philosophy and that has led to an improvement in our theoretical level and our awareness of the two-line struggle.

In the movement to criticize Lin Piao and Confucius, when some people were unable to understand who was Confucius and what was the meaning of "He revived states that has been extinguished, restored families whose line of succession had been broken and called to office those who had fallen into obscurity," we guided and helped the masses. When the deviation to get entangled in some concrete problems appeared in the movement, we together with the leading members of the Party general branch, studied how to guide the movement back to the correct orientation. When problems were linked up with the realities of our own unit,we separately carried out investigation and study together with the comrades in our squad unit and wrote big-character posters with concrete facts and theoretical analyses. Although this contingent of workers' theorists of ours has not been set up for a very long time, it has evidently already played the pace-setting role of the backbone in the movement.

In a socialist enterprise, there is always a struggle between the Marxist line and the revisionist line in the running of the enterprise. Striving to bring up a contingent of workers' theorists is of use in helping the broad masses of workers to raise their awareness of the two-line struggle, in strengthening their ability to oppose the incorrect line, and also in exercising effective supervision over the leading members of the enterprises in implementing correctly the Marxist line for the running of the enterprise. Lenin pointed out: "As far as we are concerned, the important thing is to universally assimilate all the working people to manage state affairs." However, on the question of enterprise management in our plant, some people for a time thought that "grasping management by specialists will lead to success, and grasping management by the masses will end in trouble." Consequently, they cut away bit by bit the measures for the masses to manage the enterprise. We bared together with the broad masses of workers such manifestation and influence of the revisionist enterprise-operation line in the movement to criticize Lin Piao and Confucius, made criticism from the plane of line and theory and strove to implement conscientiously the "Anshan Steel Constitution" in our plant.

In the course of developing production, various contradictions appear all the time in a socialist enterprise. A contingent of workers' theorists will be able to assist the leading members of the enterprise to analyze scientifically the contradictions appearing in the development of production, and by summing up the experience of the struggle for production and scientific experiment, discover effective and practical methods for resolving these contradictions and promoting an unremitting leap in production. Since the great proletarian cultural revolution, there has been a rapid development in the shipbuilding industry, and the production of valves has all along been unable to keep up with the demand. How could this contradiction be solved?

Under the organization and leadership of the Party general branch, the workers of our division, carried forward the spirit of daring to make revolution and made technical innovations and technological revolution in a big way. They dared to take action against the foreign equipment, dared to transform the old equipment and dared to create new equipment. Throughout this process, the comrades of our theory study group also energetically used the philosophical thinking of Marxism to help and lead the masses. They correctly solved the contradiction between technical innovation and production, between technical innovation and inadequate technical forces and between technical innovation and the shortage of material, and correctly handled the relationship between indigenous equipment and foreign equipment and between major innovation and minor innovation.

Since the great proletarian cultural revolution, under the concerted efforts of the broad masses of workers of the plant, 44 items of major innovations have been successively carried out, and the rate of first-class products has risen to more than 90 percent. This has transformed the backward outlook of production and brought about a change in the passive situation of production. Last year, the production target for the whole year was fulfilled 99 days ahead of schedule, 75 percent of the members of the contingent of workers' theorists in our division were cited as advanced producers. The facts have proved that if there is a red-and-expert industrial army, more and better material products can be manufactured for socialism.

Chairman Mao teaches us: "The struggle of the proletariat and the revolutionary people to change the world comprises the fulfillment of the following tasks: to change the objective world and, at the same time, their own subjective world--to change their cognition ability and change the relations between the subjective and objective world." This is the fundamental content of the historical mission to be accomplished by the working people. Why must the working people transform their subjective world outlook? This is determined by causes in two fields: On the one hand, the traditional concepts left behind by the old society will still frequently poison the thinking of the masses of workers, and if we do not make the effort to eliminate the non-proletarian thinking in the ranks of workers, the working people will not be able to fulfill properly the task of transforming their subjective world. On the other hand, the objective world is complicated and constantly changing, and if we do not master the scientific world outlook and methodology, we shall not be able to understand correctly the law governing the world and shall not be able to achieve the goal of transforming the objective world. Marxism is a powerful ideological weapon for transforming the objective and subjective world, and regardless of whether transforming the subjective world or the objective world is concerned, we cannot do without this ideological weapon. From this we can see that in striving to bring up contingents of workers' Marxist theorists in socialist enterprises is an urgent need for the proletariat to fulfill their great historical mission.

The Marxist theory and the practice of struggle tell us that striving to bring up contingents of workers' theorists is essential to

continuing the revolution under the dictatorship of the proletariat, consolidating and developing the gains of victory of the great proletarian cultural revolution and realizing the far-reaching goal of communism. We firmly believe that, under the guidance of Chairman Mao's proletarian revolutionary line and in the practice of deepening the struggle to criticize Lin Piao and Confucius, the contingents of workers' Marxist theorists will, like all other new things of socialism, break away from all kinds of resistance and vigorously grow to maturity.

* * *

REVOLUTIONARY MODEL PLAYS

Further Develop the Combat Role of the Revolutionary Model Plays

- warmly hail the festival of the filmed revolutionary model plays

by

Hsin Wen-t'ung (辛文彤)

(Peking Jen-min Jih-pao, May 14, 1974)

The recent festival of filmed revolutionary model plays held in various places throughout the country has focally revealed the fruits of victory of the proletarian revolution in literature and art, and is of tremendous realistic significance in consolidating and developing the excellent situation on the literary and art front and giving impetus to the in-depth development of the movement to criticize Lin Piao and Confucius and the socialist revolution in the sphere of the superstructure.

The revolutionary model plays are products arising from the practice of Chairman Mao's revolutionary line in literature and art and the illustrious fruits of the general offensive launched by the Chinese proletariat against the literature and art of the exploiting classes. The earliest batch of revolutionary model plays including "Taking the Tiger Mountain by Strategy," "The Red Lantern," "Shachiapang," "Surprise Attack on the White Tiger Regiment," "On the Docks," "The Red Detachment of Women," "The White-Haired Girl" and the symphony "Shachiapang" have successfully portrayed a group of models of proletarian heroes such as Yang Tzu-jung (杨子荣), Li Yü-ho (李玉和), Kuo Chien-kuang (郭建光), Hung Ch'ang-ch'ing (洪常青), Yen Wei-ts'ai (严伟才), Fang Hai-chen (方海珍) and Hsi Erh (喜儿), thoroughly changed the situation marked by the long domination of the old stage by emperors and kings, generals and ministers, scholars and beauties and all types of reactionary figures or "people in the middle," "once again reversed" the reversal of history and "restored historical truth," and proclaimed the bankruptcy of the counter-revolutionary revisionist black line in literature and art. In the great proletarian cultural revolution, new revolutionary model plays such as "Ode to the Dragon River," "Fighting on the Plain" and "Azalea Mountain" and the Peking opera "The Red Detachment of Women" and "The Red Lantern" with piano accompaniment have been born one after the other and revolutionary model plays have been successively filmed into color movies. In a few years, the revolutionary model plays have already been popularized among the masses and known to all families and households. Led by the revolutionary model plays, with the mass movement for the creation of revolutionary literature and art rising in great vigor and the experience in the creation of revolutionary model plays blossoming and bearing fruits in the various artistic spheres, there have emerged a great number of good or relatively good drama, movies, songs and dances, and

literary and artistic works. At present, on the thriving literary and art front, there is a prosperous scene marked by the blossoming of a hundred flowers.

Guided by Chairman Mao's proletarian revolutionary line, in the creation of revolutionary model plays, the Marxist world outlook and the method of creation based on the combination of revolutionary realism with revolutionary romanticism are employed to reflect the life of struggle of the Chinese people marked by the armed seizure of political power under the leadership of the Chinese Communist Party and the continuation of the revolution under the dictatorship of the proletariat in the past half century. These plays prominently publicize Marxism-Leninism-Mao Tse-tung's thought, are metaphorical teaching materials for the proletariat and the revolutionary people to conduct education in the ideological and political line and are ideological weapons for waging the struggle to criticize Lin Piao and Confucius.

From "The Red Detachment of Women" which reflects the period of democratic revolution to "On the Docks" which mirrors the period of socialist revolution, the revolutionary model plays have unrolled before our eyes the single revolutionary spark at the base of the Chingkang Mountain, the blazing prairie fire during the War of Resistance against Japan, the spectacular picture of the Liberation War, the magnificent scene of the resist-US, aid-Korea war, and also the pace of victory of the Chinese people who have stood up, and with their heads high, forged ahead raising high the great banner of the continuation of the revolution under the dictatorship of the proletariat. They have painted for us a roll of breath-taking and splendid pictures about the history of the revolution in China and embodied the historical experiences of the Chinese proletariat in waging class struggle and the two-line struggle.

These model plays vividly show that class struggle is the motivating force which pushes history forward and that in the struggle, the proletariat will turn the old world topsy-turvy and win a new red world. People have to make revolution, history has to develop and society has to advance. There is no way for any reactionaries to obstruct them. This has a vital realistic significance in our criticism of Confucius and Lin Piao's vain attempt to turn back the wheel of history, their reactionary program for restoration based on "subduing one's self and returning to propriety," their propagation of the "doctrine of the Mean" and the ultra-Right essence of Lin Piao's counter-revolutionary revisionist line.

In revealing the progress of the history of the revolution in China, the revolutionary model plays have all along prominently publicized the role of armed revolution and the great truth that the masses of people are the makers of history. This is an effective combat weapon for us to criticize the reactionary idealist concept of history that "there are only the wise of the highest class and the stupid of the lowest class who cannot be changed" advocated by Lin Piao and Confucius and the idealist "theory of innate genius."

The models of proletarian heroes portrayed in the revolutionary model plays are the heroic figures of workers, peasants and soldiers who have emerged under the education of the Party's correct line. They focally embody the outstanding qualities of the proletariat and manifest the great power of the proletarian world outlook. These heroic models are outstanding representatives of the revolutionary people who struggle against all reactionary forces and the models whom we must learn from in waging actual class struggle and two-line struggle and properly carrying out the movement to criticize Lin Piao and Confucius.

The revolutionary model plays have also sculptured the images of class enemies such as Hatoyama, Tiao Te-i (刁德一), Nan Pa T'ien (南霸天), Ch'ien Shou-wei (钱守维) and Wang Kuo-lu (王国禄), profoundly revealed their atrocious and hypocritical nature and their inevitable doom and exposed their counter-revolutionary strategy of sometimes going to battle stripped to the waist and sometimes "bending themselves in order to stretch themselves." This plays the vital role of teaching us to discern all types of class enemies and criticize Confucius and Lin Piao's stratagem of "concealment" for plotting conspiracy. The festival of filmed revolutionary model plays will surely play a tremendous combat role in actual class struggle and the two-line struggle.

The revolutionary model plays have given an example of how the sphere of the superstructure can serve the socialist economic base. The revolutionary model plays are not only outstanding models of the proletarian revolution in literature and art and brilliant models of the overall dictatorship exercised by the proletariat over the bourgeoisie in the cultural spheres, but are also excellent models for the practice of struggle-criticism-transformation on all fronts. It is precisely because of this that the class enemies at home and abroad have never ceased to attack and curse the revolutionary model plays. However, the revolutionary model plays will not be discredited by their curses and the socialist things cannot be conquered. Born and grown to maturity in struggle, the revolutionary model plays will become all the more vigorously developed through struggle. This festival of filmed revolutionary model plays will definitely whip up a wave of enthusiasm throughout the country for studying, popularizing, publicizing and defending the revolutionary model plays, further give impetus to the victorious progress of the proletarian revolution in literature and art, and further consolidate and strengthen the overall dictatorship exercised by the proletariat over the bourgeoisie in the sphere of the superstructure. The brilliant revolutionary model plays will further play an enormous combat role in the socialist revolution and socialist construction.

* * *

Defend the Revolutionary Model Plays' Principle of Creation

by

the workers' spare-time writing group of the
Shanghai Workers' Cultural Palace

(Peking Jen-min Jih-pao, May 14, 1974)

The revolutionary model plays born under the guidance of Chairman Mao's revolutionary line in literature and art represent an important achievement in the great proletarian cultural revolution. They have not only successfully portrayed the models of proletarian heroes, enthusiastically eulogized Chairman Mao's revolutionary line and the great victory of the revolutionary struggle of the Chinese people, but also made use of lively artistic practice to provide proletarian literature and art with the principles and experiences of creation for portraying the models of proletarian heroes, thus greatly giving impetus to the prosperity and development in the creation of socialist literature and art in our country. A handful of class enemies show implacable hatred for the excellent situation in the proletarian revolution in literature and art. They maliciously attack and slander the principles of creating the revolutionary model plays, clamor for "shattering the conventions of the model plays" and frantically object to taking the portrayal of the models of proletarian heroes as the basic task of socialist literature and art. This nationwide festival of filmed revolutionary model plays is for resolutely defending the revolutionary model plays' principle of creation and launching a powerful counter-attack against the class enemies.

The principle of creating revolutionary model plays on the basis of "making three things prominent" is the basic principle in the creation of revolutionary literature and art. This is determined by the basic task of socialist literature and art. Chairman Mao has pointed out that our literature and art "are created for the workers, peasants and soldiers and are for their use." What kind of characters should the literary and art works portray and whether or not the heroic images of the workers, peasants and soldiers should be sculptured is in fact a basic question of principle that determines which class should be served and a major question of right and wrong that determines whether or not it is necessary to implement the dictatorship of the proletariat on the literary and art stage. The essence of the principle of creating revolutionary model plays on the basis of "making three things prominent" is to make prominent the principal heroic characters. Through the portrayal of the models of proletarian heroes, concentrated publicity is given to the political aspirations, will and actions of the proletariat so as to "wake up and arouse the masses of the people and push them toward unity and struggle," thus helping the masses push history forward. All the dazzling heroic images of Yang Tzu-jung, Li Yü-ho, Hung Ch'ang-ch'ing, Yen Wei-ts'ai, Fang Hai-chen and Chiang Shui-ying (江水英) .... constantly encourage and inspire us and have become the models whom we must learn from in continuing the revolution.

The principle of literary and art creation is invariably geared to the political line of a certain class. This is so with the proletariat and is also so with the bourgeoisie. The counter-revolutionary revisionist line in literature and art pushed by Liu Shao-ch'i, Lin Piao, Chou Yang and company and the whole set of revisionist literary and art theories and principles of creation advocated by them were precisely for serving their counter-revolutionary political line for toppling the dictatorship of the proletariat and restoring capitalism. "The theory of truthful writing," "the theory of people in the middle" and opposition to the theory of "subject matter as the decisive factor" which they cast forth were all for opposing the portrayal of models of proletarian heroes. Their advocacy for portraying the "shortcomings" of the heroes and their complex personality as "a mixture of good and evil" was also for distorting and vilifying the heroic images of workers, peasants and soldiers. Meanwhile, they wanted to make the renegades, enemy agents, ringleaders of the counter-revolutionary revisionist line and representative figures of the reactionary classes on the decline dominate the stage and to embellish or even deify those fellows as completely free from any "shortcomings" or "vacillation." It can thus be seen that their objection to the portrayal of perfect and ideal heroic figures is only for portraying ideal characters that embody that counter-revolutionary political aspirations.

After the great proletarian cultural revolution scored a great victory, the counter-revolutionary revisionist black line in literature and art again changed its tactics in attacking the proletariat under the new situation. Didn't some people clamor for "breaking away from the conventions of the model plays" and didn't they cast forth a big poisonous weed to break away from so-called "conventions"? Very obviously, their clamor for breaking away from the "conventions" is to negate the worker-peasant-soldier orientation which must be upheld by socialist literature and art and the basic principle of portraying the heroic images of workers, peasants and soldiers, drive the models of proletarian heroes down the stage so as to let those of the landlord and bourgeois classes who "have retired into obscurity" occupy the stage. In short, it is to "break away from" the exercise of rule by the proletariat over the bourgeoisie on the literary and art stage and to "break away from" the exercise of dictatorship by Chairman Mao's revolutionary line in literature and art over the revisionist black line in literature and art. Therefore, whether to insist on or to oppose the application of the principle of creation based on "making three things prominent" in portraying the heroic images of workers, peasants and soldiers is the struggle between progress and retrogression and between counter-restoration and restoration on the literary and art front. Once their conspiracy was allowed to come off, there would be retrogression back to the capitalist road with the stage dominated by lords, ladies, young lords and young ladies.

"We should support whatever the enemy opposes." The more the handful of class enemies oppose the principle of creating revolutionary model plays based on "making three things prominent," the more we must defend it, learn from it and apply it in the struggle. "The red banner dances in the violent wind, the green pine stands upright in the heavy

rain; the petrel flies through the clouds and the boat breaks through the fog. The violent storm all the more heightens the fighting spirit." In the new struggle, we working class must continue to fight in defense of Chairman Mao's revolutionary line in literature and art, and contribute our share of efforts to consolidating and developing the great achievements of the great proletarian cultural revolution and making the socialist new literature and art prosper.

* * *

Fire-Red Banners of War and Paeans of Struggle

by

Yang Ch'üan-fu (杨泉福) and Wu Yüeh-hua (吴岳华)
of the Peking Air Force

(Peking Jen-min Jih-pao, May 14, 1974)

During the movement to criticize Lin Piao and Confucius, in the combat month of red May, we have enthusiastically watched ten revolutionary models plays which are filmed in color. A series of splendid scenes of combat are unfolded before our eyes and paeans of struggle echo one after the other in our ears! Hung Ch'ang-ch'ing "maintains righteousness" and "steps out to exterminate the tigers and leopards." Li Yü-ho is "very daring" and "goes to the banquet to fight against Hatoyama." Yang Tzu-jung "embraces the morning sun" and courageously "fights against the ravenous beasts." Yen Wei-ts'ai has "great wisdom and courage" and "launches a surprise attack on the White Tiger Regiment." Fang Hai-chen "obdurately thrusts forward" and "breaks through the powerful waves." Chiang Shui-ying "thrusts herself out for the revolution with a heart like iron and a resolution like steel." She overcomes the "submerged rocks" and conquers the "storm".... From the rattling gunfire of the "autumn harvest uprising" to the stormy socialist revolution, these fire-red banners of war are a profound criticism of the renegade and traitor Lin Piao who followed the example of Confucius in "subduing one's self and returning to propriety" and pushed the counter-revolutionary revisionist line as well as a declaration of war on the "doctrine of the Mean" advocated by Lin Piao and Confucius.

The revolutionary model plays vividly bring up again the course of the grand and brilliant battle of the Chinese people under the leadership of the Chinese Communist Party in the past half century and more and metaphorically publicize the great truth that "the philosophy of the Communist Party is the philosophy of struggle." Meanwhile, they use vivid images to sharply criticize the deceptive philosophy that the "doctrine of the Mean....is rational" publicized by Confucius and Lin Piao. The revolutionary model plays tell us that all exploiting classes have never practiced any "course of the Mean" toward the revolutionary people: Nan Pa T'ien and Huang Shih-jen (黄世仁) the authoritative people of the feudal landlord class bring about the death of the parents of the poor peasants, Wu Ch'ing-hua (吴清华) and Hsi Erh, thus making them "lonely and helpless." Hu Chuan-k'uei (胡传奎) and Tiao Te-i, the Kuomintang armed secret agents and imperialist lackeys practice "arson, killing and looting" everywhere. The imperialist element Hatoyama and the American adviser in the White Tiger Regiment have both hands dripping with the blood of the people of China and Korea. Ch'ien Shou-wei and Huang Kuo-chung (黄国忠), the class enemies hidden in dark corners think of changing the political climate even in their dreams and carry out sabotage activities and create disturbances whenever an opportunity arises. Have all these types of class enemies ever acted in accordance with the "course of the Mean" toward the working people? They are by nature harm-doers, man-eaters and killers!

The sanguinary class hatred and national hatred educate the revolutionary people that they can never practice the "course of the Mean." They understand that there is only one way to survive, which is to struggle! This struggle has been "forced" out by the reactionaries. Wu Ch'ing-hua has a very narrow escape from death and is resolved to "head for the red area." Having lost his wife and son, Li Yung-ch'i (李勇奇) is determined to "kill the tigers and wolves" "with knife and axe"! In their tragic condition of being exploited and oppressed, these working people are more and more aware of the fact that only by completely destroying the exploiting system can the working people shake off the feudal yoke and be liberated.

As Chairman Mao has pointed out, "It has been said for the past thousands of years that oppression and exploitation are justified while rebellion is not justified. Since the emergence of Marxism, this old verdict has been reversed." The history of the revolutionary struggle of the people unfolded in the revolutionary model plays eloquently shows that the rebellion of the working masses against the reactionaries entirely conforms to the Marxist theories. The advocacy of the "course of the Mean" in face of the rebellion of the working people in a vain attempt to make people forsake struggle can only conform to the rationale of the exploiting classes. In reality, the wornout trash of the "doctrine of the Mean" is only used by the reactionary classes on the decline to benumb the people's revolutionary spirit and extinguish the revolutionary flame.

More than 2,400 years ago, faced with droves of slaves rising in rebellion that brought about the situation of "propriety destroyed and music ruined" to the slavery system of Western Chou, Confucius cried with the dignified look of a "superior man": "Perfect is the virtue which is according to the constant Mean! Rare for a long time has been its practice among the people." But soon after he came to office, he atrociously "razed three cities" and killed Shao Cheng Mao the reformer. At a time the people in our country continuously intensifed their struggle against imperialism and revisionism, Lin Piao advocated that the "doctrine of the Mean is.... rational" and assumed in appearance the look that he was for "justice" and "peace." However, right after his clamor for the "doctrine of the Mean," he surreptitiously concocted the "Outline of Project '571'" and plotted an armed counter-revolutionary coup d'etat in a vain attempt to assassinate our great leader Chairman Mao and suppress the revolutionary masses.

The counter-revolutionary double-dealer Lin Piao used the "doctrine of the Mean" to deceive the world and mislead the public. He slandered and attacked the revolutionary struggle of the masses of people as "excessive," "too violent," "going beyond the limits in action" and "going beyond the limits in struggle." He even nonsensically said that "going beyond the limits is wrong" and "will inevitably lead to evil consequences." The heroic masses with the spirit of going against the tide and thoroughgoing revolutionary concepts portrayed in the revolutionary model plays have effectively refuted Lin Piao's wild talks. The revolutionary model plays metaphorically tell people that the proletarian revolution is the most thorough revolution in the history of mankind. This

revolution seeks to thoroughly bury imperialism, revisionism and reaction, and wipe out all systems of exploitation of man by man from earth. The proletariat and Communist Party members who pledge to fight for attaining this noble aim invariably possess the most thoroughgoing fighting spirit. They know that "only by emancipating all mankind can the proletariat achieve its own final emancipation." With a mind filled with heroic feelings and soaring aspirations for "helping the millions upon millions of fellow-countrymen out of their misery," they embrace the far-reaching ideal of "unfurling the red banner over the five continents and the four seas." After the overthrow of a Nan Pa T'ien, they "pledge to bury Nan Pa T'ien, Pei Pa T'ien and all the reactionaries".... What a thorough-going spirit of struggle! In the eyes of the revolutionary people, this struggle is good, it is excellent! It is precisely these "excessive" and "too violent" revolutionary actions that have brought about the liberation of Yehlinchai, the red banner at Shachiapang, cheers and laughters at Chiap'ikou and a new China with "a hundred flowers blossoming" and "sunshine everywhere." All these vivid and splendid epics are such an acrid ridicule of Lin Piao's slander of the struggle as "excessive," "too violent" and "inevitably leading to evil consequences."

The revolutionary model plays vividly and metaphorically eulogize the hard struggle of the Chinese people in the period of the new democratic revolution as well as enthusiastically glorify the revolutionary people's fighting spirit of continuing the revolution under the dictatorship of the proletariat. This fighting spirit is most fully embodied in "On the Docks" and "Ode to Dragon River." Fang Hai-chen "carefully reads the communique of the committee" and firmly bears in mind Chairman Mao's instruction, "Never forget class struggle." Seeing that "the Port of Shanghai is not a haven," she thinks of "class struggleeverywhere on the journey" and mobilize the masses of people to drag out Ch'ien Shou-wei, the covert class enemy. In front of the bustling scene "with people and cars coming and going, and with all lights turned on," Chiang Shui-ying thinks of the "storms that have to be overcome and the submerged rocks that have to be guarded against." From the clues that Wang Kuo-chung "is familiar with the conditions of the mountain beyond" and that "the kiln is fired earlier than usual," she eventually finds out that he is a landlord's lackey who has changed his name to hide his identity, and is a "wolf in human skin" that dreams all the time of changing the political climate.

It is under the guidance of Chairman Mao's revolutionary line that the Chinese people portrayed in the revolutionary model plays foster the thoroughgoing revolutionary spirit of "absolutely not withdrawing from the battlefield until all the jackals have been wiped out" and wage resolute, persistent and courageous struggle against class enemies at home and abroad. The extreme hatred and fear which the Lin Piao anti-Party clique showed for this and their frenzied cursing of us serve precisely to bare that Lin Piao is the agent of the landlords, rich peasants, counter-revolutionaries, bad elements and Rightists, as well as the agent of imperialism, revisionism and reaction in the international arena, and to show that we have done the right thing and our struggle is correct. Otherwise, Lin Piao's reaction-ary conspiracy of "subduing one's self and returning to propriety" would

have its way, people like Hatoyama, Huang Shih-jen and Nan Pa T'ien would stage a comeback and we working people would once again become beasts of burden. What a precarious scene!

"It is necessary to keep a cool head amidst victories; there is class struggle everywhere on the journey." This sonorous battle song has encouraged us to throw ourselves into the new struggle! We must take the heroic figures in the revolutionary model plays as our examples, be bold in and good at struggle, and carry through to the end the struggle to criticize Lin Piao and Confucius and the socialist revolution.

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DISCOVERY OF ANCIENT MILITARY TREATISE

China Discovers 2,500-Year-Old Military Treatise Written on Bamboo Slips

(NCNA-English Peking, Jun. 8, 1974)

bamboo slips of the famous 2,500-year-old treatise "master sun's art of war" and those of "sun pin's art of war" and other books have been discovered in two tombs of the early western han dynasty (206 b.c.-24 a.d.) at yinchuehshan in linyi county of east china's shantung province. altogether 4,000 slips were unearthed.

the extant "master sun's art of war" was written by sun wu of the sixth century b.c. szuma chien, a historian of the han dynasty (206 b.c.-220 a.d.), wrote in the "historical records" that sun pin was a descendent of sun wu and both had written on the art of war. sun wu was a general in the state of wu in the late spring and autumn period (770 b.c-476 b.c.) and sun pin was chief of staff in the state of chi in the mid-warring states period (476 b.c.-221 b.c.). pan ku, another historian of the han dynasty, called sun wu's military treatise "master sun of wu" and sun pin's military treatise "master sun of chi". the former, known as "master sun's art of war", has been handed down to the present generation but the latter was lost.

from the sung dynasty (960 a.d.-1279 a.d.) onward, some thought that "master sun's art of war" was not written by sun wu. others were sceptical of the existence of a man named sun wu. but more people were of the opinion that the writings prior to the chin dynasty (221 b.c.-207 b.c.) were often not written by one man and the extant "master sun's art of war" was possibly first written by sun wu but completed by sun pin. it was the summing-up of the experience of war from the late spring and autumn period to the mid-warring states period. since "sun pin's art of war" had been lost, the question remained unsolved for a long time. the simultaneous discovery of "sun pin's art of war" and "master sun's art of war" finally dismissed the long-standing controversy.

one hundred and five bamboo slips of "master sun's art of war", written with over 1,000 characters, have been sorted out. the titles of the chapters of the rediscovered book are identical with those of the 13 chapters in the sung dynasty edition of "master sun's art of war" with annotations by eleven scholars. two hundred and twentythree bamboo slips of "sun pin's art of war" written with more than 6,000 characters include these chapters: "chen chi inquires about 'battle'", "capture of pang chuan", "separation of troops of two opposing sides", "defeat of a commander" and "duration of war". they show the writer's views on war, the factors of victory and defeat in war, and different

ways of directing the fighting and deploying troops under varying conditions -- when one's troops are superior or inferior numerically and qualitatively and when topography is favourable or unfavourable. some parts of the treatise were written in the style of questions and answers, such as the dialogue between sun pin and king wei of the chi state and chen chi. other parts were in the style of commentary or narration such as those on the battle to save the city of hantan and the battle of maling.

the spring and autumn and warring states periods were times of great change in chinese history when feudalism was replacing slavery. on the political and ideological front, the confucian school representing the declining slave-owning class and the legalist school representing the rising landlord class waged a very sharp struggle, a struggle between restoration and counter-restoration. the inevitable trend of social development during the spring and autumn period and the warring states period called for unification. history entrusted the statesmen and military strategists of the rising landlord class of the time with the mission to unify the country by means of war. "sun pin's art of war" stands for waging war against the restorationist forces of the declining slave-owning class and the forces that advocated the preservation of independent ducal regimes. it is clear that sun pin based his military theory, strategy and tactics on the tradition of the military theories of the rising landlord class of the late spring and autumn period represented by sun wu, and developed and enriched it in some respects.

the newly discovered bamboo slips cover large numbers of classics dating from the pre-chin period (up to the third century b.c.) with the exception of confucian works. since these bamboo slips were interred shortly after chin shih huang (the first emperor of the chin dynasty) had burned books, the finds show that he exercised a strict political option in doing so. by restricting the books to be burnt and banned to the reactionary classics of the confucian school, chin shih huang dealt heavy blows to the reactionary restorationist forces. the new discovery, in a sense, is also a forceful refutation of the renegade and traitor lin piao's wild attacks on chin shih huang's act of "burning books and burying confucian scholars alive".

two tombs were opened during the excavation. a total of 4,942 bomboo slips or fragments were found in tomb number one. apart from "master sun's art of war" and "sun pin's art of war", there are two other books on military art, "six tactics" and "wei liao tzu" (supreme commander of the chin army under chin shih huang), as well as "mo tzu", "spring and autumn annals of yen tzu" (?-500 b.c., prime minister of the state of chi), "kuan tzu" (?-645 b.c., an earlier prime minister of chi) and works on other subjects. the titles of a number of works such as "the principles of yin and yang by master tsao" had never been recorded in

bibliographies and historical records. in tomb number two, 32 bamboo slips were unearthed which record "the almanac of the first year of the reign of yuan kuang of the han dynasty" (134 b.c.).

judging by the shape of the sepulchres and the composition and style of the burial articles, archaeologists determined the date of these two tombs to be in the early years of emperor wu of the western han dynasty. the discovery of the bamboo slips, particularly the long-lost "sun pin's art of war", provides fresh material for the study of the history of the struggle between the confucian and legalist schools prior to the chin dynasty and of military art in ancient china. it was also valuable for the study of chinese palaeography and calligraphy, especially the evolution of "li shu" (a form of writing introduced during the chin dynasty for official papers).

the bamboo slips were discovered in april 1972 by members of the shantung provincial museum and the cultural relics group of linyi. they were later submitted for study and rearrangement by specialists from related units who worked on them for over a year under the auspices of the state administrative bureau of museums and archaeological data. a number of books edited by the cultural relics publishing house, including "sun pin's art of war -- bamboo slips found in han dynasty tomb at yinchueh shan in linyi", which consist of facsimiles of the inscriptions on the bamboo slips and relevant studies, will soon come off the press.

CRITICISM OF LIN PIAO AND CONFUCIUS

Article by Tibetan Soldier Criticize Lin Piao and Confucius

(NCNA-English Peking, Jun. 9, 1974)

the peking "people's daily" recently carried an article by a tibetan soldier entitled "emancipated serfs will never allow a return to the old order."

the article, which appeared in the paper's special column "workers, peasants and soldiers are the main force in criticizing lin piao and confucius", was written by sanlang tungchou of the chinese people's liberation army. it pointed out that lin piao wanted in effect to restore serfdom in tibet when he preached the confucian precept of "restrain oneself and return to the rites." the article reads in part as follows:

i was born in a family of serfs in tibet. for generations before liberation my family suffered from wanton oppression and exploitation by serf-owners and lived like beasts of burden. thanks to the leadership of chairman mao and the communist party, we tibetan people were liberated in 1951 and later embarked on the socialist road. since then we have enjoyed a happy life.

when confucius preached "restrain oneself and return to the rites" more than 2,000 years ago, his purpose was to restore the slave system of the western chou dynasty. an important aspect of what he preached was that people should observe the "rites" and submit to the rule of the slave-owning aristocracy. according to the system of the western chou dynasty, men were divided into many classes: from the ruler or "son of heaven", the princess, high officials and the common people down to the slaves. this was an important means of maintaining the rule and privileges of the slave-owners.

similarly, under serfdom in pre-liberation tibet, men were divided into different classes: from the living buddhas, chieftains, lamas and the manorial lords' stewards down to the serfs. the serf-owners enforced a set of reactionary "rites" to maintain this difference. a serf must kneel on the floor and bow his head low whenever he entered the room of a serf-owner. whenever a serf-owner appeared near a serf, the serf must kowtow to him and keep repeating "heavenly lord, heavenly lord". serf-owners gave their serfs derogatory and insulting names. a cow-herd's name was preceded by the word "cow" and a swine-herd's name by the word "swine".

confucius preached: "look not at what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; make no movement which is contrary to propriety." this was exactly how the serf-owners persecuted the serfs in tibet before liberation. a serf looking at anything he was not supposed to was committing an "offence" against the serf-owner, who would have his eyes gouged out. if a serf failed to listen to the serf-owner, his ears would be cut off. if a serf said anything "bad" about the serf-owner, he had his tongue cut off. if a serf took anything belonging to the serf-owner, he had his hands cut off.

shaerhchia, now secretary of the party committee of a people's commune in my home district, had his nose cut off when he was a serf in the old society. he was so tortured by hunger that he ate what the serf-owner offered to ancestors as sacrifices.

when my father was eight years old, he and my uncle tried to escape from their owner, a cruel chieftain. my uncle was beaten to death. my father was put into prison and badly flogged. later, my mother tried to escape and had her leg slashed by the serf-owner.

Such were the "rites" of serfdom exclamation such were the "rites" lin piao, the faithful disciple of confucius, tried to restore when he clamoured for "restrain oneself and return to the rites".

just as chairman mao has said: "retrogression eventually produces the reverse of what its promoters intend. there is no exception to this rule either in modern or in ancient times, in china or elsewhere."

more than 2,000 years ago confucius trumpeted "self-restraint and return to the rites" in opposing social changes and attempting to restore the slave-owning system of the western chou dynasty. but he bumped against the wall everywhere. in 1959, serf-owners in tibet headed by dalai engineered a counter-revolutionary rebellion to preserve serfdom, but met ignominious defeat. lin piao, a faithful follower of confucius, wanted to restore capitalism. he too ended up ignominiously.

in the tibet autonomous region today, the emancipated serfs have become masters. they have led a happy life since the overthrow of the reactionary serf-owners headed by dalai. the great proletarian cultural revolution and the movement to criticize lin piao and rectify the style of work have put chairman mao's proletarian revolutionary line more deeply in the hearts of the people of various nationalities and further strengthened their great unity. tremendous changes have taken place in every tibetan village. take the people's commune where i come from, grain production per hectare last year was more than double that before the cultural revolution. all production brigades have built small hydro-electric power stations through self-reliance and brought tractors, threshers and crushers. the life of the commune members has improved steadily. all families have electric lights and loudspeakers and some have bicycles and sewing machines. after the emancipated serfs took over the management of schools, education spread. every production brigade now has a primary school and the people's commune has a secondary school. for generations, no one in my family knew how to read or write, but now my four brothers and sisters are all in school. we, the million emancipated serfs in tibet, have thus leapt from serfdom into socialism. our elders, who were serfs or slaves before, often said to us young people: "we must never go backward exclamation" we, the tibetan people, will follow chairman mao's teachings and advance unswervingly along the socialist road. we will fight to the end with anyone who wants to restore the old order.

EVENING POLITICAL SCHOOLS

Evening Political Schools Around Peking

(NCNA-English Peking, Jun. 9, 1974)

every production brigade in a people's commune on the eastern outskirts of peking has an evening political school where cadres and peasants earnestly study marxism-leninism-mao tsetung thought and criticize lin piao's counter-revolutionary revisionist line and the doctrines of confucius and mencius, the ideology of the reactionary decadent classes.

the tsuiyao brigade was the first in the maichuang people's commune, tunghsien county, to set up such a school to facilitate the mass study of works by marx, engels, lenin, stalin and chairman mao during the great proletarian cultural revolution. the commune party committee summed up the brigade's experience in good time and spread it among the other 24 brigades.

to make the evening schools serve the current movement to criticize lin piao and confucius better, the commune party committee has over the past few months run several sessions to train instructors who help peasants with theoretical problems involved in the criticism of lin piao and confucius.

the students at these schools include not only young and middle-aged peasants but also the aged. to criticize lin piao's counter-revolutionary crimes in trying to restore capitalism through the use of the confucian precept "restrain oneself and return to the rites", the schools organized the students to study lenin's teaching "what is restoration? it is the reversion of state power to the political representatives of the old order" and chairman mao's teaching that classes, class constradictions and class struggle still exist throughout the historical period of socialism. this helped them see that although confucius and lin piao lived in different times and the precept "restrain oneself and return to the rites" they peddled had different class contents, the ideological systems of confucius and lin piao were closely related and they both represented the interests of the reactionary decadent classes and attempted to turn the wheel of history back and re-instate the overthrown reactionary classes.

the tsuiyao brigade organized a 6-member investigation group, consisting mainly of theoretical instructors, to visit veteran communists and cadres and poor and lower-middle peasants. two weeks later, the group finished compiling the history of the struggle between restoration and counter-restoration in the brigade

over the past quarter century and histories of eight poor and lower-middle peasant families in the old society. the peasants went over these materials at the evening school and condemned the lin piao anti-party clique for attempting to change the party's basic line, subvert the dictatorship of the proletariat and stage a capitalist come-back. this deepened their understanding of the party's basic line.

the evening political schools hold exhibitions, edit mass criticism wall newspapers and organize broadcasts through public addressing systems to publicize the importance of the movement to criticize lin piao and confucius.

the commune now has a contingent of more than 400 poor and lower-middle peasant theoretical activists, mostly evening political school instructors. they study revolutionary theory diligently and help others master this weapon of criticism so as to advance the movement to criticize lin piao and confucius.

PEASANT-ACTIVISTS IN THEORETICAL STUDY

Central China Production Brigade Trains Peasant-Activists in Theoretical Study

(NCNA-English Chengchow, Jun. 8, 1974)

a rural production brigade in central china's honan province has set up theoretical work groups to study and disseminate marxism during the current movement to criticize lin piao and confucius.

led by the brigade party branch, all the fourteen production teams and five other production units of the yuehtan brigade of yuehtan people's commune in yenshih county now have such groups. they seriously study works by marx, engels, lenin, stalin and chairman mao as well as documents and articles on criticism of lin piao and confucius. at the same time, they actively help other commune members in theoretical study.

an important task in the movement to criticize lin piao and confucius is to bring up a contingent of marxist theorists. the brigade party branch realized through practical struggle the importance of helping the commune members raise their ideological and theoretical level and have a good grasp

of revolutionary theory in order to deepen the criticism of lin piao and confucius. after consulting the masses, it selected a number of poor and lower-middle peasants and educated young people to form theoretical work groups.

attention was paid in making these selections to those who had shown higher class consciousness in the struggle between the two lines, excelled in political study, kept in close contact with the masses, and had the ability to do propaganda work.

ninety per cent of the 84 members of these groups are poor and lower-middle peasants. young people account for 80 per cent of the total and women for about 50 per cent.

led by the brigade party branch, they repeatedly studied lenin's teaching "without revolutionary theory there can be no revolutionary movement" and chairman mao's teaching "we need marxism in our struggle". this strengthened their determination to have a good grasp of revolutionary theory.

members of the groups combined their study with criticism. in cooperation with other commune members, they wrote more than 600 critical articles for wall-newspapers and held 76 criticism meetings in the past few months.

in line with the revolutionary principle of integrating theory with practice, group members made social investigations and used the findings to criticize lin piao and confucius. when they finished a critical article, they would read it to commune members and revise it according to their opinions.

they compiled quotations from marx, engels, lenin, stalin and chairman mao to help commune members study instructions from the central committee of the chinese communist party and criticize lin piao and confucius.

group members took the lead at criticism meetings. they used marxism-leninism to criticize lin piao's reactionary programme "restrain oneself and return to the rites", and expose the ultra-right essence of his counter-revolutionary revisionist line.

the study and criticism have helped members of the theoretical work groups raise their political consciousness constantly. they are paying greater attention than ever before to affairs of state and to the interests of the collective.

ting shu-min, one of the group members, organized peasants of her production team to study chairman mao's teaching "times have changed, and today men and women are equal. whatever men comrades can accomplish, women comrades can too". they jointly criticized such fallacies as "women are inferior to men" and "women are useless", which confucius and lin piao had advocated.

in a fortnight she and 14 other women commune members dug a well, the first of the brigade to be completed entirely by women, as a rebuttal to confucius and lin piao.

MATERNITY AND CHILD CARE

China's Multi-National Autonomous Regions Improve Maternity and Child Care

(NCNA-English Peking, Jun. 8, 1974)

china's multi-national autonomous regions of sinkiang, tibet and inner mongolia have greatly improved their maternity and child care since the great proletarian cultural revolution began in 1966. this helps promote the health of multi-national working women and children.

the labouring people of various minority nationalities were ruthlessly exploited and oppressed by the reactionary ruling class in the old society. maternity and child care was out of the question, and many women and children died from hunger and diseases. as a result, population dwindled drastically.

with the development of medical and health work in the three autonomous regions, maternity and child care has made big progress since liberation. urumchi, ili, kashgar and other cities in sinkiang have fairly large maternity centres, and 44 counties have maternity and child care institutions. the autonomous region now has more than 900 gynaecologists and pediatricians of minority nationalities. in addition, there are large numbers of barefoot doctors and midwives at the basic level.

mobile medical teams specializing in maternity and child care often tour animal husbandry areas in inner mongolia. nineteen banners inhabited by mongolian people have established medical anti-epidemic stations and maternity homes and children's clinics. the region has set up more than 1,000 cooperative medical stations and trained over 3,200 barefoot doctors and 2,800 part-time health workers during the cultural revolution. women account for one-fifth of them. small maternity homes have been established in some secluded districts.

tibet has set up more than 500 district health centres and commune clinics during the cultural revolution. the

number of barefoot doctors totals 4,000. every county now has a hospital, every district a health centre and every commune a clinic. everyone in tibet enjoys free medical care. this provides good conditions for maternity and child care.

the maternity and child care centres in the three autonomous regions follow the principle of "putting prevention first". women are given regular physical check-ups so that they get prompt treatment of common and recurrent diseases. the centres also spread knowledge of disease prevention and labour protection.

pre-natal check-ups are given to pregnant women in many places, and particular attention is given to women's sanitation during menstruation, pregnancy, confinement and nursing periods.

the modern method of child delivery is practised. infants and children are given inoculation of bcg, whooping cough and poliomyelitis vaccines.

the population of the payinula commune in the sunid left banner, inner mongolia, has increased by 2.74 per cent annually for the past 20 years and more. the children are healthy.

the yufa commune inhabited by uignurs in sinkiang reported a 21 percent increase in population between 1966 and 1973.

many parts of the country have sent mobile medical teams to work in sinkiang, tibet and inner mongolia during the cultural revolution. these teams, too, have helped promote maternity and child care.

medical teams from eight provinces and municipalities, including shanghai, kiangsu, hunan and liaoning, visited tibet last year. the hunan medical team helped train maternity and child care workers in pastoral areas. it gave physical check-ups to 700 tibetan women in factories and villages. many tibetan women called the team members "good doctors sent by chairman mao".

WATER-CONTROL AND HYDRO-POWER PROJECTS

Hydro-Power Development Along East China River Boosts Agriculture

(NCNA-English Hangchow, Jun. 8, 1974)

the multitude of water-control and hydro-power projects built during the great proletarian cultural revolution has accelerated agricultural progress in an area along east china's hsinan river where one of the country's biggest hydro-electric stations is situated.

the area's total industrial and agricultural output value in 1973 was 86 per cent higher than in 1965, the year before the cultural revolution began, or 8.5 times the figure for 1949, the year of liberation. grain yield has risen every year during the cultural revolution. spring-harvested grain output this year increased by a big margin over last and other sections of the rural economy also prospered.

rising in the huangshan mountains in anhwei province, the hsinan river flows through chunan and chienteh counties of chekiang province. with a combined area of 6,700 square kilometres, the two counties have 92 people's communes with a population of 800,000.

before liberation, the river's narrow bed was dotted with shallows and its flow was rapid. the flanking villages were flooded periodically while the barren land on hillsides was arid for lack of irrigation facilities.

a massive reservoir and the first big chinese-designed hydro-electric power station were built here after liberation with government investments. several hundred thousand kilowatts of electricity are supplied for chekiang, kiangsu and anhwei provinces and shanghai every year. rural communes along the river are now relieved of the threats of flood and waterlogging. moreover, they use electricity for farming, farm produce processing and domestic lighting.

the commune peasants in the two counties along the river have undertaken large-scale water-control and farmland improvement projects in the revolutionary spirit of self-reliance and hard work. since the cultural revolution, chienteh county has spent 5.5. million man-days annually building irrigation works. it has built 13 small and medium-sized reservoirs and supplementary projects to help extend the acreage that gives stable, high yields irrespective of drought or waterlogging. last year, the county gathered 7.5 tons of grain per hectare as against 2.5 tons at the time of liberation.

to date, the people's communes and production brigades along the river have built 950 reservoirs and 20,000 ponds. the storage capacity of reservoirs and ponds has trebled during the cultural revolution. in addition, they have put up 1,500 pumping stations. as a result, the area of high-yield fields is 70 per cent bigger than in 1965.

two hundred small hydro-electric power stations have been built during the cultural revolution to supply electricity for rural use so that the big power station can concentrate on supplying the needs of industry. led by party organizations at all levels, people's communes and production brigades formed surveying and designing teams and undertook construction by relying on the collective strength and the wisdom of the masses.

all-round development of agriculture, forestry, animal husbandry, fishery and side-occupations followed. eighty per cent of the hillsides have been afforested, timber and other trees of economic value covering 10,000 hectares. communes and production brigades have set up new tea gardens that occupy an area of more than 3,000 hectares during the cultural revolution, in addition to improving old ones. there are now 436 tea processing workshops, four times the 1965 figure. total tea output of chunan and chienteh counties last year was 50 per cent higher than in 1965.

ANIMAL HUSBANDRY

Good Spring Lambing Results in Northwest China Region

(NCNA-English Urumchi, Jun. 9, 1974)

sinkiang reports good results in the lambing season that ended early in may, the survival rate topping 95 per cent. the achievement was made under the impact of the current movement to criticize lin piao and confucius.

the sinkiang uighur autonomous region, one of china's major livestock raising regions, also had a good season last year. the animal husbandry people's communes made still greater efforts to build up the grasslands last winter through this spring. in tancheng, one of the leading livestock breeding areas in sinkiang, party organizations at all levels sent cadres to join local minority herdsmen

in building more water conservancy projects and animal sheds and paddocks. some 1,290 herdsmen's houses and folds were built, 49 wells sunk and 180,000 tons of fodder grass laid in. this greatly strengthened the communes' ability to resist snowstorms and other natural calamities. as a result, the death rate of animals was reduced to the minimum last winter.

the herdsmen in altai, ili and five other stockbreeding areas built more than 4,460 sheep pens and stored 1,180,000 tons of fodder grass so that the sheep passed the winter safe and sound.

several major sheep-breeding areas north of the tienshan mountains were hit by cold spells. with soaring revolutionary enthusiasm, the herdsmen went all out to battle against natural adversities and protect the sheep. many communes and production brigades in the mulei kazakh autonomous county set up movable folds, adopted improved methods to deliver lambs and tended them with meticulous care. as a result, the survival rate of the new-born animals topped 97 per cent.

the herdsmen of various nationalities in the hunghsing commune in hsinyuan county criticized such reactionary fallacies as "everything is decided by heaven" and "the highest are the wise and the lowest are the stupid" preached by confucius and lin piao. and they became more confident of protecting the animals against natural calamities. they built and improved more than 200 folds and sheds.

during the busy spring lambing season, leading cadres in animal husbandry areas went to guide the herdsmen in censuring lin piao and confucius and joined them in delivering and nursing the lambs. commercial departments shipped in large quantities of fodder grass, medicines, medical equipment, food and other goods.

many counties and people's communes ran short-term courses to train personnel specializing in lamb delivery and tending. veterinary work was greatly improved.

SELECTIVE TRIALS FOR 7TH ASIAN GAMES

China Holds Badminton Selective Trials for 7th Asian Games

(NCNA-English Changsha, Jun. 8, 1974)

china's national badminton selective trials for the seventh asian games were held here from may 25 to june 7.

more than 280 men and women players from 19 provinces, municipalities and autonomous regions and the chinese people's liberation army were entered in the trials. junior players emerging during the great proletarian cultural revolution accounted for more than 80 per cent of the total entry, the youngest being 13 in age.

during the selective trials, the players took an active part in the struggle to criticize lin piao and confucius, conscientiously studied marxism-leninism-mao tsetung thought and took greater initiative in implementing chairman mao's revolutionary line in physical culture and sports. the players, imbued with vim and vigour, learned from and encouraged one another and displayed a socialist new sporting spirit. they pledged to act in line with the principle of "friendship first, competition second" at the forth coming seventh asian games, modestly learn from players from other countries and work for the friendship and unity of the people and sportsmen of various asian countries, for the development of badminton in asia and for the success of the games.

badminton is a favourite sport in china, especially in southern china. matches are often held in factories, villages and army units. chinese badminton players have visited many countries in the past few years while guest teams from other countries have come to china on match tours. these exchanges help promote mutual understanding and friendship.

in the course of the selective trials, the players took time out to visit shaoshan, chairman mao's home village, and other places where chairman mao carried out revolutionary activities in his early years. this was to them a profound lesson in revolutionary traditions and political line.

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* FOREIGN RELATIONS *
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CHINA AND AUSTRIA

Chinese Trade Delegation Ends Visit to Austria

(NCNA-English Vienna, Jun. 8, 1974)

the chinese trade delegation headed by sun so-chang, vice-director of the ministry of foreign trade, concluded its 8-day visit to austria today.

the delegation came here to take part in the first meeting of the mixed trade committee between the two countries in accordance with the sino-austrian trade and payments agreement. it held talks with the austrian trade delegation headed by josef meisl, chief of the trade policy department of the trade ministry.

during its stay in austria, the chinese trade delegation was received by austrian trade minister josef staribacher. the delegation also visited a number of factories and enterprises.

CHINA AND BELGIUM

Peking Basketball Team Ends Visit to Belgium

(NCNA-English Brussels, Jun. 7, 1974)

the peking men's basketball team of china ended its visit to belgium and left here by air for albania today.

the team, with chang ming-tseng as its leader and chang chi-hsiang as deputy leader, arrived here on june 1 at the invitation of the secretariat of sports and recreation of free university of brussels.

during its stay, it visited four other cities, ostend, bruges, lierre and ypres. it played with the national team of belgium, the brussels university team and the lier team. the skill and friendliness of the guest and host teams won the acclaim of the spectators. the matches were widely covered by the press, radio and television.

herman de croo, minister of national education (dutch), mme. rita de backer-van ocken, minister of dutch culture and flemish affairs, and m. le roi, rector of free university of brussels, received the peking team separately. dinners were given in its honour by the secretariat of sports and recreation of free university of brussels and the belgium-china association.

chinese ambassador to belgium li lien-pi held a reception on june 4 for the visit of the chinese basketballers.

CHINA AND CANADA

Chinese National Men's and Women's Basketball Teams Leave for Canada

(NCNA-English Peking, Jun. 9, 1974)

chinese national men's and women's basketball teams with shih hsiao as leader and chien cheng-hai as deputy leader left here by air today for a friendly visit to canada.

present at the airport to see the teams off were mou tso-yun, leading member of the chinese basketball association, and b. evans, counsellor of the canadian embassy here.

CHINA AND JAPAN

Japanese Tetokukan Friendship Delegation Gives Banquet in Peking

(NCNA-English Peking, Jun. 9, 1974)

leader liunosuke goto and secretary-general hideo miura of the visiting japanese tetokukan friendship delegation gave a banquet here this evening for the visit of the delegation to china.

attending the banquet were chao cheng-hung and tung shou-yi, leading members of the all-china sports federation, mao po-hao, a leading member of the chinese wushu association, and representatives of chinese wushu (traditional chinese boxing and swordplay) circles.

present was also yoshitoshi munakata, counsellor of the japanese embassy here.

liunosuke goto and tung shou-yi spoke at the banquet which proceeded in a warm atmosphere of friendship. they both wished that the friendship between the peoples of japan and china and the sports exchanges between tne two countries would develop constantly and that the japanese and chinese people would be friendly to each other for generations to come.

the japanese friends from the delegation will leave peking for shanghai, hangchow and kwangchow tomorrow before going home.

during their stay in peking, the japanese friends and their chinese counterparts exchanged experience on many occasions. they visited the peking physical culture institute and the shihchahai spare-time sports school. the japanese friends also toured places of historical interest in peking.

Friends from Japanese Economic Circles Arrive in Peking

(NCNA-English Peking, Jun. 9, 1974)

an eighteen-member economic delegation from five counties in japan's chugoku area arrived here on june 5 for a visit at the invitation of the china council for the promotion of international trade. leader of the delegation is tomeso tsutsui, deputy leader keiji miyoshi and secretary general shigeo hatakeyama.

the japanese delegation was greeted at the airport by hsiao fang-chou, vice-chairman of the host council, and a number of japanese friends in peking.

CHINA AND KOREA

Vice Premier Teng Hsiao-ping Meets and Fetes Korean Vice Premier and Foreign Minister Ho Dam

(NCNA-English Peking, Jun. 8, 1974)

teng hsiao-ping, vice-premier of the state council, met and had a cordial and friendly conversation here this morning with ho dam, vice-premier of the administration council and foreign minister of the democratic people's republic of korea.

present on the occasion were kong jin tae, korean minister of external economic affairs; vice-foreign minister jon in chol and counsellor li sung hyok of the ministry of foreign affairs; hyun jun keuk, korean ambassador to china, and ju jin keuk, first secretary of the korean embassy in peking.

present also were chi peng-fei, chinese foreign minister; han nien-lung, vice-foreign minister; han tsung-cheng, vice-minister of economic relations with foreign countries, as well as cheng jui-sheng, chu chuan-hsien, chang jui-chieh and chang ting-yen.

after the meeting, vice-premier teng hsiao-ping gave a banquet in honour of the korean comrades.

Korean Vice Premier and Foreign Minister Leaves Peking for Home

(NCNA-English Peking, Jun. 8, 1974)

ho dam, vice-premier of administration council and foreign minister of the democratic people's republic of korea, and his party who made a stopover in china on way home after a visit abroad left here for home by special plane this afternoon.

among those seeing them off at the airport were chinese foreign minister chi peng-fei and vice-minister of economic relations with foreign countries han tsung-cheng.

korean ambassador to china hyun jun keuk and embassy officials were present at the airport.

on hand were diplomatic envoys and officials of the embassies of poland, uganda, zaire, the congo and algeria in peking.

CHINA AND NIGERIA

Nigerian Junior Table Tennis Players, Chinese Table Tennis Team Arrive in Lagos

(NCNA-English Lagos, Jun. 8, 1974)

twelve nigerian junior table tennis players, with r.a. arubayi and u.b. ahamed as their leaders, returned here this afternoon after a six-month training course in china.

a chinese table tennis team headed by chang hsing and chou lan-sun arrived here by the same plane. it will take part in the forthcoming all nigerian table tennis "open" championships at the invitation of the nigerian table tennis association.

present at the airport were henry adefope, chairman of the nigerian national sports commission; efunkoyo, chairman of the nigerian table tennis association; and other people from the sports circles and family members of the junior trainees.

chinese ambassador to nigeria feng yu-chiu, other diplomatic officials of the chinese embassy and two chinese table tennis coaches working in nigeria were also present to welcome them.

the nigerian table tennis association held a reception here this evening to welcome the nigerian junior table tennis players and the members of the chinese table tennis team.

CHINA AND PAKISTAN

Chinese Charge d'Affaires Gives Dinner for Pakistan Prime Minister

(NCNA-English Rawalpindi, Jun. 9, 1974)

chu yen, charge d'affaires ad interim of the chinese embassy in pakistan hosted a dinner at the chinese embassy here on the evening of june 7 in honour of prime minister and madame zulfikar ali bhutto who visited china recently.

prime minister and madame bhutto attended the dinner.

present at the dinner were members of prime minister bhutto's entourage on his visit to china including jalauddin abdur rahim, minister for production, presidential affairs and commerce, mohammad yousuf bucha, special assistant

to the prime minister, yusuf khattak, member of the national assembly, and major general a. rahim khan, chief of general staff of the pakistan army.

also present upon invitation were sahibzada farooq ali, speaker of the national assembly, khan habibulla khan, chairman of the senate and other high-ranking officials and officers.

the dinner proceeded in a cordial and friendly atmosphere. both hosts and guests proposed toasts to the health of the leaders of the two countries and evergrowing friendship and mutual cooperation between pakistan and china.

CHINA AND ROMANIA

Romanian Women's Basketball Team Plays First Friendly Match in Peking

(NCNA-English Peking, Jun. 8, 1974)

the romanian national women's basketball team played its first friendly match in china with the chinese national women's team at the capital indoor stadium here this afternoon.

the 18,000 spectators applauded enthusiastically when the basketballers of the two countries marched side by side into the playing arena. among them were li ching-chuan, leading member of the chinese physical culture and sports commission, mou tso-yun, leading member of the chinese basketball association, wei ming, leading member of the peking municipal physical culture and sports commission, ion oprisescu, leader of the guest team, and ion dorobantu, minister-counsellor of the romanian embassy in peking.

the match was at once thrilling and friendly. the romanian team jumped to an early lead with fast cut-in and accurate middle-distance shooting. the chinese team tightened defence while launching fast attacks to level the score at 12:12, and pulled ahead 40:22 at half time.

the guest team came back strongly in the second half, trying to narrow the gap. but the host team scored time and again with outside shooting and won the match 83:57.

at the end of the match, the chinese and romanian players raised their clasped hands overhead in tribute to the spectators who returned with warm applause.

the chinese team's coach hu li-teh told hsinhua: "the romanian team has many strong points for us to learn, such as fast break-through, rebound control and pass. we are glad that the sports exchanges between china and romania help to consolidate and develop the friendship between the people and sportsmen of our two countries."

the romanian women's team is scheduled to have two more matches in peking, taking on the "august first" team of the chinese people's liberation army tomorrow and playing the peking team on june 11.

Romanian Tourists' Group Visits China

(NCNA-English Peking, Jun. 9, 1974)

cheng chih-ping, a leading member of the china travel and tourism administrative bureau, feted all members of the romanian tourists' group led by ovesea yesterday evening.

the group arrived in china on may 25. it had visited peking, kwangchow, shanghai, nanking and hangchow. it will leave here for the democratic people's republic of korea.

CHINA AND SOVIET UNION

Moscow-Brand "Principles of Freedom of Navigation in Open Seas" Can Deceive Nobody

(NCNA-English Peking, Jun. 8, 1974)

in recent years soviet revisionism has published quite a number of speeches and articles on the "principles of freedom of navigation in the open seas". tass issued two commentaries on the subject last month trying hard to justify the military expansion of soviet social-imperialism in the indian ocean. its may 8 commentary claimed that soviet vessels "pass" the indian ocean "under the principles of freedom of navigation in the open seas". it asserted that it was "the simple truth known to school

pupils that the soviet union is a great marine power and the indian ocean is the natural way over which our ships can travel the year around between our western and eastern ports." on may 25, tass again harped on the shopworn theme, saying that the indian ocean "is a natural and the shortest possible way from soviet western ports to soviet pacific harbours in winter". therefore, whoever talks about the "'soviet threat' in the indian ocean" will be narrating a "myth". in short, the soviet expansion in the indian ocean is "certainly justifiable" and no one should be against it.

such harangue by kremlin's tongue sounds terrifying. but in fact it has unwittingly told the world what kind of stuff is the "principles of freedom of navigation in the open seas" to which moscow has given wide publicity in the last few years.

it is known to all that the old tsars once zealously advocated "the use of every opportunity to gain access to the indian ocean" and to seize "ice-free ports in the southern waters". for decades before 1963, there was scarcely any soviet naval force in the indian ocean. only shortly afterwards did the soviet fleet begin to break in. with regard to the military expansion in the indian ocean, brezhnev and his followers have not only stepped into the boots of the old tsars but are becoming more and more ambitious than their predecessors.

please look at the following facts:

in 1964, the soviet revisionists started their activities under the name of "aid" in some countries bordering the indian ocean to obtain from these countries the right to use their ports and military bases.

from 1965 to 1967, the soviet revisionists' military vessels made inroads into the indian ocean under the smoke-screen of "visit" at the moment when the british government announced the withdrawal of its troops east of the suez canal and the u.s. was unfathomably involved in its war of aggression in viet nam.

in 1968, the soviet revisionists officially set up their indian ocean division fleet and began to station it there permanently the next year. this was the first time in history that the soviet union had its fleet permanently stationed in the indian ocean.

in 1970, usually 15 to 20 warships of the soviet indian ocean division fleet manoeuvred mainly in east african waters, the red sea and the persian gulf (arab gulf). in april and may that year, this fleet took part in a global seaborne exercise under the code name of "seas and oceans" in the various oceans the world over. soviet naval chieftains openly declared that this exercise was "offensive in nature."

from november to december in 1971, the soviet revisionists aided and abetted indian to dismember pakistan by force.

during this period, foreign press reports said, the soviet union increased its military vessels in the indian ocean to approximately 30. in addition, the cruisers and other vessels of the soviet pacific fleet sailed into the bay of bangal via the malacca strait in a bid to "counteract" the entry of the u.s. aircraft carrier "enterprise" and the seventh fleet into the bay.

after the indo-pakistan war and particularly the middle east october war in 1973, the soviet union further increased its naval strength and started still more frantic activities in the indian ocean. last april, a soviet fleet including the cruiser "sinyavin" sailed deeply into the head of the persian gulf (the arab gulf) to intimidate certain gulf countries. the f.r.g. paper "general anzeiger" reported that the soviet "naval strength in the indian ocean" in 1973 "went up nearly 11 times" that of 1969.

soviet revisionist gentlemen exclamation how can you argue away the above-mentioned facts with such phraseologies as the so-called "principles of the freedom of navigation in the open seas," "natural way the whole year round" and "natural way .... in winter"? can you say that the stationing of an ever-expanding permanent fleet including vessels carrying missiles and nuclear-powered submarines in the indian ocean, which you sent to hang on there the whole year round, is what you called "the freedom of navigation"? was it for the sake of watching the rosy sunset in these gulfs and the sunrise in the indian ocean that your military vessels often infiltrated into the bay of bangal and the arab gulf (the persian gulf) in the past several years and even sailed a long way to as far as the east african waters?

the above-mentioned facts and the open statements of soviet revisionist military and government chieftains have all made entirely negative answers to these questions. one case in point is that in 1969, the year when soviet revisionism sent a permanent fleet to the indian ocean, s.g. gorshkov, admiral of the fleet of the soviet union, openly asserted in an interview with tass that it was out of the "need of the interest of security" that the soviet fleet was sailing "in the atlantic, pacific and indian oceans". then, in june, 1971, brezhnev came out in person and blustered that the soviet fleet has entered the indian ocean in accordance with the "principle of equal security" with the other superpower. he alleged that since "the constant presence of the u.s. sixth fleet in the mediterranean" has been regarded as "normal and a matter of course", "the presence of soviet fleets in the mediterranean and the indian ocean" should also be regarded as a matter of course, for it was in conformity with "the principle of equal security". for the sake of the "principle of equal security" with u.s. imperialism and the "need of the interest of security" in a place thousands of kilometres away which has nothing to do with the soviet union exclamation could there be anything more revealing as regards the soviet revisionists' designs on the indian ocean?

obviously, it has nothing to do with "freedom of navigation on the open sea" that soviet social-imperialism has gradually moved into the indian ocean, stationing its permanent fleet in this third largest ocean and looking for naval bases there. its aim is simply to contend for hegemony in the indian ocean with u.s. imperialism under the signboard of "freedom of navigation" and to push ahead with the gunboat policy against the littoral countries of the indian ocean. anyone without a brilliant ability of analysis, or even "school pupils", as the tass commentary said, can understand this from the above-mentioned facts and from brezhnev's self-confession. in the past ten years, the soviet revisionists have intensified step by step their military expansion in the indian ocean. this is in tune with and closely related to the global rivalry between the two superpowers and their fierce contention, particularly in the middle east and south asia. in their time, the old russian tsars dreamed to establish maritime hegemony from the baltic and black seas to the pacific through the mediterranean sea and the indian ocean. the present expansion of the soviet revisionist new tsars in the indian ocean is precisely a part of their efforts to materialize the long-cherished dreams of the old tsars.

tass tried to justify the soviet revisionists' bid for hegemony in the indian ocean with the "principle of freedom of navigation in the open sea". this is not only futile; on the contrary, it further enables people to realize that the so-called "principle of freedom of navigation in the open sea" peddled by the soviet revisionists is actually "freedom" to contend for maritime hegemony with the other superpower, "freedom" to commit aggression and expansion against other countries and to menace the security of other countries, first of all the third world countries. the propaganda machine of the kremlin may repeat a thousand times the "principle of freedom of navigation in the open sea", but it can deceive nobody, nor can it extricate the soviet revisionists from their predicament. the moscow-brand of "principle of freedom of navigation in the open sea" can go to the devil exclamation

CHINA AND SRI LANKA

Sri Lanka Shipping Delegation Arrives in Peking

(NCNA-English Peking, Jun. 9, 1974)

a shipping delegation from sri lanka led by punchibanda gunatillake kalugalle, minister of shipping and tourism, arrived here by air today to attend the second meeting of the joint committee of the china-sri lanka joint shipping line.

the guests were greeted at the airport by yu mei. chinese vice minister of communications, and leading members of departments concerned including han li-ping and yuan chih-ping. sri lanka ambassador to china r.l.a.i. karannagoda and counsellor of the embassy n.m.m.i. hussain were present at the airport.

CHINA AND SWITZERLAND

Pierre Graber Sends Message of Sympathy on Recent Earthquake in Southwest China

(NCNA-English Peking, Jun. 8, 1974)

pierre graber, head of the department of political affairs of the swiss confederation, yesterday sent a message to chinese foreign minister chi peng-fei expressing condolences on the recent earthquake in yunnan and szechwan provinces in southwest china. the message reads:

your excellency mister chi peng-fei
foreign minister of the people's republic of china

peking

upon learning that the provinces of yunnan and szechwan suffered from ravages of an earthquake, i extend my very deep sympathy to you. the swiss authorities and people express condolences on the sufferings of the victims of the disaster.

pierre graber
head of federal political department

CHINA AND TUNISIA

Tunisian Foreign Ministry Announces Bourguiba's Postponement of China Visit

(NCNA-Enligsh Tunis, Jun. 6, 1974)

tunisian newspapers today frontpaged the following news:

the tunisian foreign ministry announced that "his excellency president habib bourguiba's state visit to the people's republic of china due from june 14 to 21, 1974 and those to to iran, pakistan and turkey due to start from june 6, 1974 have been postponed to a later date at tunisia's request."

the ministry explained that the postponement has been made because of the health conditions of prime minister hedi nouira who is now recuperating in europe and cannot assume office as interim head of state in president bourguiba's absence. therefore the president has to give up the visits as scheduled.

CHINA AND UGANDA

Chinese and Ugandan Footballers Play Friendly Match in Peking

(NCNA-English Peking, Jun. 9, 1974)

the ugandan "tigers" football team played its first friendly match with the peking football team here this afternoon and was given warm applause by an appreciative crowd of 25,000.

watching the match were teng hsiao-ping, vice-premier, chuang tse-tung, leading member of the chinese physical culture and sports commission, ho ying, vice-foreign minister, chao cheng-hung, leading member of the all-china sports federation, and wei ming, leading member of the peking municipal physical culture and sports committee. prior to the match, they met and had a friendly talk with g.w. kakome, leader of the ugandan team, mrs. w.s.k. matovu, wife of the ugandan ambassador to china, and d.c.m. koma, third secretary of the ugandan embassy here.

a warm atmosphere of friendship between the people and sportsmen of china and uganda prevailed at the stadium this afternoon. the footballers of the two countries received a warm ovation as they filed into the field, arm in arm. vice-premier teng hsiao-ping and others stepped down from the rostrum and entered the field to meet the players and had pictures taken with them.

with an average age under 22, the guest team showed all-round individual skills, good at heading, mid-field control and long-range shooting. playing a 4-2-4 formation, the visitors stormed the peking goal by wing-to-wing play. the right winger was particularly effective in cutting toward the goal. the peking team employed a 4-1-2-3 formation to strengthen its defence by having four defenders in front of the goalmouth. on attack, the peking wingers carried the ball to the base line and then centred it to the inside forwards for shooting. the peking team led 3:0 at half time.

in the second half, the visitors strengthened their attack. they scored the first goal after a long pass to the middle. the peking team scored another goal to win the match 4:1.

the good spirit and stamina displayed by the players on both sides and the excellent performance of the goalkeepers in retrieving the ball won warm praise from the spectators.

CHINA AND VIETNAM

DRVN Ambassador to China Leaves Post for Home

(NCNA-English Peking, Jun. 8, 1974)

ngo thuyen, ambassador extraordinary and plenipotentiary of the democratic republic of viet nam to china, left his post for home today.

Chairman Truong Chinh Makes Transit Stop in Peking on Way Home at Head of DRVN National Assembly Delegation

(NCNA-English Peking, Jun. 9, 1974)

truong chinh, member of the political bureau of the central committee of the viet nam workers' party and chairman of the standing committee of the national assembly of the democratic republic of viet nam, arrived here by special plane this afternoon on his way home after visits abroad at the head of the delegation of the d.r.v.n. national assembly.

the delegation was greeted at the airport by hsu hsiang-chien, vice-chairman of the standing committee of the national people's congress, han nien-lung,

vice-foreign minister, liang feng, deputy director of the asian affairs department of the chinese foreign ministry, and fu shun-ho, deputy director of the protocol department of the foreign ministry.

present at the airport were also nguyen tien, charge d'affaires ad interim of the d.r.v.n. embassy here, nguyen van quang, ambassador of the republic of south viet nam to china, as well as diplomatic officials of the two embassies.

vice-chairman hsu hsiang-chien gave a banquet here this evening in honour of the vietnamese comrades.

diplomatic envoys of czechoslovakia, hungary and the soviet union to china were also present at the airport today to greet the delegation.

INTERNATIONAL ORGANIZATIONS

Statement of Athletic Association of People's Republic of China

(NCNA-English Peking, Jun. 8, 1974)

following is the full text of the statement issued by the athletic association of the people's republic of china:

for a long time, the people and sportsmen of various countries of the world have strongly demanded friendly exchanges with the people and sportsmen of china. sports organizations of many countries have repeatedly brought up to a number of international sports organizations the just proposition of expelling the chiang kai-shek clique and restoring to the sports organizations of the people's republic of china their legitimate seats. since the council of the asian games federation adopted the decision on the expulsion of the socalled national sports organization of the chiang kai-shek clique and the confirmation of the legitimate seat of the all-china sports federation, a number of international sports organizations have rejected the illegal applications of the chiang kai-shek clique and passed resolutions on the acceptance of the sports organizations of the people's republic of china as affiliated member associations. no force, whatsoever, can stop the current in international sports circles demanding the expulsion of the chiang kai-shek clique.

playing the bully in international athletics, a few leaders of the international amateur athletic federation

(i.a.a.f.) have to this day obdurately clung to the erroneous stand of "two chinas" and "one china, one taiwan" in disregard of the strong opposition shown by most of its member associations. recently, they manipulated the i.a.a.f. council and appointed a "sub-committee" to "examine" the socalled china problem, and went so far as to ask the chiang kai-shek clique long spurned by the chinese people to send men to attend the "sub-committee" meeting. obviously, this act of a few leaders of the i.a.a.f. is solely aimed at confusing public opinion in an attempt to continue to connive at the chiang kai-shek clique's illegal usurpation of the legitimate seat of the chinese sports organization. this must be resolutely exposed.

as is known to all, there is only one china in the world, that is, the people's republic of china. taiwan is a province of china and an inalienable part of the people's republic of china. the all-china sports federation and its subordinate associations for separate sports events are the sole legal organizations exercising leadership over various sports events throughout the territory of china (taiwan province included). only the athletic association of the people's republic of china is entitled to represent china in the i.a.a.f. as regards the participation of athletes of taiwan province in competitions, this is purely an internal affair of the chinese athletic association, which the i.a.a.f. absolutely has no right to "examine". under the signboard of "examine", a few leaders of the i.a.a.f. want to have meeting with the socalled athletic organization of the chiang kai-shek clique; this is a flagrant trick of creating "two chinas" and "one china, one taiwan". this is a crude interference in china's internal affairs, which the chinese people and sportsmen absolutely cannot tolerate and which the people and sportsmen of other countries resolutely oppose.

our national sports organizations have always shown concern for sportsmen of taiwan province. the latest example is the notice sent by the all-china sports federation to sportsmen of taiwan province asking them to come and participate in the national selective trials for the seventh asian games. we reiterate that athletes of taiwan province, like those of the other provinces, municipalities and autonomous regions of china, are entitled to take part in national competitions and be selected as members of the team representing china in international sports competitions. it must be pointed out at the same time that the issues between us and our compatriots of taiwan province are the chinese people's internal affairs which should be settled by the chinese people themselves and in which no international organization whichsoever has the right to intervene.

the present international situation is excellent with the people of asia, africa and latin america winning new victories steadily in their struggle against colonialism and imperialism, and particularly against hegemonism. similarly, the people and sportsmen of asia, africa and latin america are playing an increasingly big role in international sports

organizations. along with other justice-upholding countries and personalities, they are firmly opposing the tyrannical behaviour of certain leaders in a few international sports organizations. we would like to advise the few leaders of the i.a.a.f. to face the strong demands of the people and sportsmen of various countries squarely, comply with the historical trend, restore to china its legitimate rights in the i.a.a.f. and immediately expel the chiang kai-shek clique. if they should persist in acting wilfully and allow the chiang kai-shek clique to continue to hang on in the i.a.a.f. illegally, they would certainly eat their own bitter fruit.

TERRITORIAL WATERS

Ecuadorian Foreign Minister Reiterates 200-Mile Maritime Right

(NCNA-English Peking, Jun. 9, 1974)

ecuadorian foreign minister antonio lucio on june 7 reiterated ecuador's sovereignty and jurisdiction over the water surface, water column, sea-bed and sub-soil as well as all the natural resources in an area up to 200 nautical miles from its coast, according to a report from quito.

he pointed out that "the traditional concept of the territorial sea is outdated and inoperative".

he said ecuador maintains that the coastal states have the right to regulate the investigation, exploration, exploitation and utilization of their renewable and non-renewable resources within the 200-mile limit, to draw up measures to prevent, reduce or eliminate the damages or dangers of contamination and the harmful or hazardous effects upon the ecological system of the sea, to authorize and participate in the activities of scientific investigation and receive the result of such investigation, and to reach agreement with other states or corresponding technical organizations on measures they deem necessary in order to protect their own interests.

he pointed out that ecuador will consider the aspirations of the land-locked countries and countries that are in a disadvantageous geographical position.

Vice President of Yugoslav Federal Executive Council Speaks on Law of Sea

(NCNA-English Belgrade, Jun. 9, 1974)

anton vratusa, vice-president of the yugoslav federal executive council, in an interview given to "vjesnik" holds that it is imperative "to revise the current law of the sea and shape a new law instead so as to check the present unequal and unjust partition, through aggression, of natural wealth and maritime resources, which is harmful to the weak and poor nations."

a. vratusa's talk on the forthcoming third u.n. conference on the law of the sea was carried in "vjesnik" on may 22. he said: "in the past years, especially of late, the international system of the world has been shaken from its very foundation. in fact we have noticed the change and demoralization of this system. here, the particularly striking point is the desire for a more rational division of the world's natural resources and the universal desire for more equal and just relations and treatment." however, he continued, the current law of the sea "can no longer suit the development of economic, political and other relations in the world today, let alone in the future. therefore, a change in the principles of the law

he noted: "it is on the question of maritime, sea-bed and underwater resources that the interests of this new world, and first of all, of the developing countries, are being threatened ever more seriously." he said, "the irrational exploitation of the sea by the rich and developed countries and their companies threatens the vital interests of the poor coastal countries, less developed and under-developed countries, impairs their security and future development and makes them poorer."

he said that yugoslavia calls for: -- free disposition of natural resources in one's territorial waters without hinderance or outside interference; -- exploitation of maritime resources by oneself and not by foreign countries within the area of economic interests. -- equal exploitation and utilization of the common wealth of mankind in the open seas, sea-bed and wide underwater areas within international jurisdiction, without discrimination of anyone, provision of privileges to him or hegemony.

a. vratusa also referred to the necessity of strengthening solidarity among the non-aligned and other developing countries as well as all the peace-loving forces in shaping and revising the law of the sea at the third u.n. conference of the law of the sea.

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* NATIONAL *
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STRUGGLE BETWEEN RESTORATION AND COUNTER-RESTORATION

The Burial System of the Han Tombs at Mawangtui and the Struggle between Restoration and Counter-Restoration in the Early Period of Western Han

by

the writing group of the Institute of Archaeology
of the Chinese Academy of Sciences and the
Hunan Provincial Museum

(Peking Kuang-ming Jih-pao, June 8, 1974)

The excavation of the Han tombs at Wawangtui in Changsha during the great proletarian cultural revolution is an important new harvest of archaeological work in China. It provides valuable historical data in kind for many branches of research work.

As the really reliable evidence demonstrates, Mawangtui was the graveyard of the family members of Li Ts'ang, the Prime Minister of the Changsha State who was installed as Marquis Ti in the early period of Western Han. Li Ts'ang died in the year 186 B.C., and his wife (the occupier of Tomb No. 1) died approximately more than twenty years after him. Li Ts'ang lived at a time after the founding of the Han Dynasty when the struggle between restoration and counter-restoration was most acute and serious. In the movement to criticize Lin Piao and Confucius, a further study of the Han tombs at Mawangtui in conjunction with the historical background of the early period of Western Han is a thing of great significance for us to gain a deep understanding of the struggle between restoration and counter-restoration at that time and to draw from it historical experience in class struggle and the struggle between the two lines.

I

In the process of the founding of the Ch'in Dynasty, there had been a long struggle between restoration and counter-restoration. Similarly, after the founding of the Han Dynasty, during the period from the First Emperor of Han to Emperor Wu of Han, for the sake of consolidating the newly established feudal regime, a violent struggle was also in progress for more than one hundred years.

"The Han Dynasty inherited the institutions of the Ch'in Dynasty." The supreme feudal rulers in the early period of Western Han all followed the Legalist policies. They wanted to consolidate the unification of the empire and firmly adhered to the implementation of the system of prefectures and counties based on the centralization of authority. However, there were still the remnants of the restoration forces of the slave owners who wanted to practice secession and restoration and the influence of the traditional concepts of the slavery system in different places. This was the social foundation for the restoration of the slavery system. Under such circumstances, whether to stand resolutely for unification or to divide up the empire once again, whether to implement the system of prefectures and counties or to restore the title conferment system became the focus of the struggle between the two classes and the two lines at the time.

The struggle to consolidate the unification of the empire and to strengthen the centralization of authority in the early period of Western Han was actually the continuation of the struggle between the two classes and the two lines after the unification of the empire under Ch'in Shih Huang. Ch'in wiped out the six states and "divided up the empire into thirty-six counties." ("Biographic Sketches of Ch'in Shih Huang" in Records of the Historian) The former aristocrats of the six states who had lost their political power and the reactionary Confucian scholars were extremely dissatisfied with this and they put up violent resistance. They were firmly suppressed through "burning of books and burying of Confucian scholars alive." The remnant forces of the slave owners lay low for a while in different places, but they continued to carry out secret activities under cover and were waiting for an opportunity to stage a comeback. During the great uprisings of the peasants toward the end of the Ch'in Dynasty, the former slave-owning aristocrats of various states jumped forward exactly as expected. Some of them infiltrated into the insurgent forces of the peasants and some installed themselves as princes, thus giving rise to a reactionary adverse current for restoration in the six states of the east. After the overthrow of the Ch'in Dynasty, Hsiang Yü, a former aristocrat of the Ch'u State, followed the road of retrograding back to the ancients. He installed eighteen princes, the majority of whom were members of the imperialist families of the six states and his own confidants.

During the contention between Ch'u and Han for power, Liu Pang did not "reinstall the descendants of the six states." ("Family of Marquis Liu" in Records of the Historian) However, out of the political need to wage struggle against Hsiang Yü, in order to win the support of some important generals and leaders and to join hands with other personages against Hsiang Yü, he had no alternative but to bow to reality by carving up the empire and

installing princes. Therefore, in the early years of the First Emperor of Han, there were seven feudal princes of surnames different from his. They were Prince Han Hsin of Ch'u, Prince Ying Pu of Huainan, Prince P'eng Yüeh of Liang, Prince Lu Wan of Yen, Prince Chang Ao of Chao, Prince Hsin of Han, and Prince Wu Jui of Changsha (the Han tombs at Mawangtui was within the territory under his jurisdiction). These principalities under princes with different surnames were all independent miniature courts with strong armed forces and their territories were almost on par with the six states of the east prior to the Ch'in Dynasty. This state of partitioning constituted a serious threat to the central authority of the Han Dynasty. This state of partitioning constituted a serious threat to the central authority of the Han Dynasty. Among the feudal princes with different surnames, some impatiently started rebellion to carry out secessionist and subversive activities, and some even capitulated to and colluded with the Hun slave owners to launch rabid attacks against the hinterland, thus causing the Han dynasty to face the danger of the restoration of the slavery system.

In order to uphold the unification of the feudal autocratic empire based on the centralization of authority and to eradicate the hidden danger of the restoration of the slavery system, the First Emperor of Han quickly adopted two measures. First, following the example of Ch'in Shih Huang, the influential and powerful families were resettled. In accordance with the recommendation of Lou Ching, the First Emperor of Han removed more than 100,000 thousand descendants of the princes of the six states and members of the well-known influential and powerful families for resettlement in Kuanchung so as to weaken the remnant restoration forces of the slave owners in different places. Second, the princes with different surnames were gradually eliminated and princes with the surname of the imperial family were installed in their places. After several years of repeated struggles, by the last years of the First Emperor of Han, with the exception of the Prince of Changsha, all other princes with different surnames had been eliminated, and nine princes with the surname of the imperial family were installed in their places.

Under the circumstances that "all princes not bearing the surname of Liu were attacked in the empire" ("Biographic Sketches of Empress Lü" in Records of the Historian), the ability of the Prince of Changsha to survive had its historical cause. This was because at the time the slave-owning aristocrats of the Huns in the North constantly launched surprise raids to carry out armed plunder, and the government of the Han Dynasty had to seriously solve problems in the North. Although the Prince of Changsha exercised strong sovereign powers, his principality was relatively weak compared with other principalities under princes bearing different surnames. Furthermore, the government of the Han Dynasty had to make use of it to deal with King Chao T'o of Nanyüeh, and as a consequence the Prince of Changsha was able to survive for the time being.

Prince Wu Jui of Changsha was formerly Prince of Hengshan, one of the eighteen princes installed by Hsiang Yü. After the First Emperor of Han came to the throne, he was removed for resettlement in Changsha which had only a population of 25,000 households and was a low-lying and humid state"

of the lowest grade among the feudal states. ("Biographies of Thirteen Princes Under Emperor Ching" in History of Han) Not long after the death of Li Ts'ang, Chia I for a time went to the Changsha State to serve as Assistant Grand Tutor, and after making an on-the-spot investigation of the conditions there, he returned to Ch'angan and submitted a memorandum to Emperor Wen of Han. When he analyzed the princes with different surnames in the early period of the Han Dynasty, he noted that "the strong ones normally rebelled first," and pointed out that the Prince of Changsha was "most loyal" in behavior because he "had not the strength to stage a rebellion" and this was "dictated by the situation." (Chia I's New Books, Vol. I) Wu Jui was described as "most loyal" because his son Wu Ch'en had rendered meritorious service at the time the First Emperor of Han wiped out Ying Pu. Because the Prince of Changsha "stuck to his duty as a vassal," the government of the Han Dynasty also paid special attention to winning him over. Szu-ma Ch'ien also took note of this point, and he specially mentioned in the "Chronology of Installation of Marquises under the Reign of Hui and Ching" in the Records of the Historian that the Prince of Changsha "extended his goodness to his descendants and several of them were installed as marquis without performing meritorious service." Li Ts'ang was also installed as Marquis Ti at that time.

The existence of semi-independent principalities under princes bearing the surname of the imperial family was still unfavorable to consolidating the unification of the empire. The powers of the princes bearing the surname of the imperial family were fairly great, and besides the prime ministers who were sent by the Central Government, officials at other levels were appointed by them. These princes could directly levy and collect taxes and mint their own coins. In political ideology, the princes often worshipped the Confucian school of teachings and defied the Legalist policies of the Central Government of the Han Dynasty. Prince of Ch'uyüan, Liu Chiao, was the most well-known one among them.

As far as the Changsha State was concerned, because it had not undergone the transformation from a prince with a different surname to a prince bearing the surname of the imperial family, the personal influence of Wu Jui was even more deep-rooted and firmly entrenched. Among the three prime ministers of the Changsha State in the historical records, neither Li Ts'ang nor his predecessor Wu Ch'eng was a confidant sent by the Central Government as an important member of this gang of forces that exercised sovereign powers. What was especially noteworthy was that the reactionary Confucian scholar Kung Tzu-hsiang, an eighth generation descendant of Confucius (the younger brother of Kung Fu who had secretly hidden the classics in the double-partition walls when "books were burned" by Ch'in Shih Huang to wait for a change in the political climate) had served as the Assistant Grand Tutor of the Changsha State when Li Ts'ang was in office. The influence of the Confucian thought in the Changsha area could well be imagined.

Consequently, the elimination of princes bearing surnames different from the imperialist family still could not solve problems, and the danger of secession and retrogression was still in existence. The princes bearing the surname of the imperial family were the props and backers of the remnant restoration forces of the slave owners and the conservative elements of the

big landlord class. They "paid no heed to the decrees of the Son of Heaven," "came and went like the Son of Heaven" and "made laws and regulations without authorization." ("Biographic Sketches of Emperor Wen" in Records of the Historian) They also covertly formed secret leagues and plotted to usurp supreme powers in the feudal state of the Han Dynasty.

II

Since the feudal princes emulated each other in honoring the Confucian school in the early period of Western Han, and the Prince of Changsha who exercised sovereign powers for a long time in the South also took the reactionary Confucian scholar Kung Tzu-hsiang as the Assistant Grand Tutor, the traditional concepts of the old slavery system were bound to have a very deep influence among the ruling cliques. The burial system of the Han tombs at Mawangtui has fully shed light on this point.

Like other systems of the time, the etiquette of the period of Western Han was also inherited from the Ch'in system. After the First Emperor of the Han Dynasty came to the throne, based on the political need for strengthening the centralization of authority, Shu-sun T'ung formulated the etiquette of the Han Dynasty on the foundation of the "Ch'in etiquette." Because the Ch'in etiquette was different from the "Chou etiquette" for upholding the slavery system, the etiquette formulated by Shu-sun T'ung was strongly opposed by the reactionary Confucian scholars and "denounced by the scholars of Ch'i and Lu." ("Records of Etiquette and Music" in History of Han) The burial system of the Han tombs at Mawangtui basically belonged to the category of the "Chou etiquette" left from the slave society and was conspicuously different from the Han system which had been popularized in most places throughout the country before and after Emperor Wu. This showed that the ruling clique of the Changsha State was very deeply influenced by the traditional concepts of the slavery system in the early period of Western Han.

First, this found expression in the form of the tomb used for burial. Prior to Ch'in, the tombs for the burial of slave-owning aristocrats were in all cases rectangular vertical vaults with a very long path before the grave for aristocrats of unusually high standing. At the bottom of the vault was constructed a wooden coffin chamber for placing the coffin, and the vault was then filled with earth. According to the records in relevant documents, the structure of the coffin and outer coffin was an important hallmark for distinguishing the status of the dead in the burial system. The higher was the status of the dead, the greater was the number of the layers of the coffin, and the space between the coffin and the outer coffin for storing articles buried with the dead was also larger. This tomb of the wife of Marquis Ti, Li Ts'ang, at Mawangtui had a vault and coffin chamber in complete agreement with the form described above, and there was in particular a set of four coffins with each closely encased by the other. This situation of Ch'u in the period of Eastern Chou discovered at Hsinyang and other places.

However, the typical tombs for the burial of high-class feudal aristocrats in the period of Western Han were greatly different from the Han

tombs at Mawangtui. For example, the tomb of Prince Ching of Chungshan Liu Sheng and his wife at Mengch'eng no longer used multi-layer coffins, and the tomb chambers were cut out from the rocky mountain and comprised the ante-chamber, the back chamber and the side chambers with a total capacity of more than 2,000 cubic meters resembling an "underground palace." This was basically the same as the multi- chamber tombs symbolizing the estates of the landlords that more commonly appeared in the latter period of Western Han, and was distinctly different from the Han tombs at Mawangtui which preserved the old ritual system.

Next, the clothes and coverlet on the deceased in the coffin. During the Han Dynasty, aristocrats holding the rank of marquis and above were buried with specially made jade garments. According to their different feudal ranks, the jade garments used gold thread, silver thread or copper thread, with those using the gold thread ranking highest. A number of jade garments stitched together with metallic thread have been discovered from the big tombs of Western Han and Eastern Han and the most well-known ones are the two jade garments stitched together with gold thread unearthed from the Han tomb at Mench'eng. No jade garment was found in the tombs at Mawangtui. Instead, as was recorded in Etiquette and the Book of Rites, the corpses in their underclothes were wrapped with more than ten garments and coverlets made of different kinds of material one atop the other. Finally, each corpse was tied horizontally with nine ribbons, and the old ritual system was also adopted.

This was likewise so in the arrangement of articles buried with the dead. According to the provisions of the so-called "rites of Chou," the utensils used by the slave-owning aristocrats were strictly distinguished and different according to their ranks. For example, at the time of feasting or offering sacrifices, the tripods for holding meat were divided into "ta lao" complete with ox, sheep and pig and "hsiao lao" with only sheep and pig but without ox. The feudal princes and the ministers who usurped propriety (in other words, who did not comply with the "rites of Chou") of the period of Eastern Chou used "ta lao" comprising nine tripods and seven tripods. Such bronze tripods were unearthed from the tomb of Marquis Ts'ai who lived in the last part of the period of Spring and Autumn Annals at Shouhsien. After the death of a slave-owning aristocrat, it was necessary not only to bury with the dead different kinds of articles appropriate to his status, but also to list the articles buried with the dead on bamboo tablets. The master of ceremony was required to count the articles in public, and after this was done, the tablets were buried with the dead. ("Chi Hsi Li" in Etiquette) Such "tablets" were relatively well preserved in the tomb of the wife of Marquis Ti, and on them were recorded the articles appropriate to her status buried with her. In the Kuanchung area which constituted the political center in the Ch'in and Han dynasties, because the influence of Confucian thinking was weak there, and social reforms were also more thorough in the State of Ch'in, the system of burying with the dead a complete set of tripods and other "ritual utensils" had long ago been abandoned. Therefore, the tombs there were greatly different from the Han tombs at Mawangtui.

"A given culture is the ideological reflection of the politics and economics of a given society." The burial system of the Han tombs at Mawangtui was precisely a reflection of the remnant restoration forces of the slave owners and the influence of the traditional concepts of the slavery system.

In the early period of Western Han, the feudal princes and marquises all owned large numbers of slaves. The more than 100 wooden figures unearthed from the Han tomb No. 1 at Mawangtui symbolized the large flocks of slaves owned by Marquis Ti, Li Ts'ang. Among these slaves for Li Ts'ang and his family dependents to lead a luxurious life, some were the magnificently dressed maids and some were song and dance girls, but the great majority of them were household slaves led by eunuchs. At the time, the social status of these slaves was very low, and they could be freely bought and sold in the market. The phenomenon of maltreating and killing slaves at random was still rather serious.

The elaborate funeral disclosed by the Han tomb No. 1 at Nawangtui was a truthful portrayal of the extravagance of the family of Marquis Ti and was also the criminal evidence of their ruthless exploitation and oppression of the laboring people in that place. The Changsha State was a "sparsely populated" place where "the people had accumulated nothing and were mostly poor." ("Biographies of Money-Makers" in Records of the Historian) Tihsien, the place conferred on Li Ts'ang (now in the vicinity of Kuangshan, Honan), was also not plentiful and populous, and the limited emoluments and taxes and rents were definitely insufficient to gratify the extremely extravagant and corrupt life of the family of Marquis Ti. Like other aristocrats and bureaucrats, they necessarily had to make use of their political prerogatives to rob others by hook or by crook, to annex land, or to take over by force mountains, forests and rivers, and to devise all ways and means to expand their own effective strength. At the time, the family dependents of marquises, including the wife of Li Ts'ang, ran wild in society and they even levied and collected taxes and arrested the common people without authorization. Those feudal princes ranking higher than the marquises were even more lawless. As a result, the government of the Han Dynasty had to order them "not to levy and collect taxes and to arrest people" ("Emperor Wen" in History of Han) so as to uphold normal social order in the unified feudal empire. Therefore, the contradiction between the Central Government and the local forces that exercised sovereign powers grew more acute before and after Li Ts'ang assumed office, and an even more acute struggle was in the brewing.

III

In order to further consolidate the unification of the empire and eliminate the danger of secession and retrogression, the government of the Han Dynasty consistently implemented the political line for strengthening the centralization of authority and continued to carry out struggle for weakening the local forces that exercised sovereign powers.

Under the reign of Emperor Wen of Han, Chia I put forward the political view that "in order to insure peace and order in the empire, nothing is more effective than to install more feudal princes so as to cut down the power of each." In his "Memorandum on Peace and Order," Chia I summed up the historical experience since the founding of Han. He sharply pointed out that the situation of the empire at the time was like a person suffering from anasarca who usually could not easily bend and stretch himself. Pain at one or two fingers would affect the whole body, and if early treatment were not given, the ailment might become an incurable disease. He was of the view that "a state with little power is easy to harness with moral obligations and a small state will have no evil designs" and that "in order to make all princes loyal, nothing is better than to make them follow the example of the Prince of Changsha." ("Biography of Chia I" in History of Han) Emperor Wen of Han adopted Chia I's recommendations by cutting down the size of some feudal states. The Ch'i State which originally comprised 73 hsien was divided into seven states, and the Huainan State and the Chao State were also separately reduced in size.

Following this, Ch'ao Ts'o counselled Emperor Ching of Han to adopt the measure of "whittling down the vassal states" to drastically devitalize the feudal states. He said, "Now they will rebel no matter they are whittled down or not. If they are whittled down, they will rebel sooner, and the calamity will be less serious. If they are not whittled down, they will rebel later and the calamity will be greater." ("Collected Biographies of Prince Pi of Wu" in Records of the Historian) The feudal princes would not of course take the curtailing of their powers lying down. No sooner the policy of "whittling down the vassal states" was put into force and one or two prefectures were taken away from the states of Wu, Ch'u, Chao and Chiaohsi, Prince Liu Pi of Wu hurriedly unfurled the banner of "demanding the execution of Ch'ao Ts'o to clear the sovereign of undesirable counselors" and launched the large-scale armed rebellion of seven states including Wu and Ch'u in the year 154 B.C. He made a decisive move to attack Ch'anan and even conspired to work in collusion with the Huns.

Three years before the rebellion staged by the seven states including Wu and Ch'u, the Changsha State had been "abolished" on the ground that there was "no rightful heir." Because of this, before Liu Pi started his rebellion, he notified "the son of the Prince of Changsha" who was dissatisfied because he was not recognized as the heir, and incited him to join the rebellion.

Those fellows who moved against the trend of historical development would not come to a good end. The rebellion of the seven states which ran wild for a while was quelled in the short course of three months. Following this, Emperor Ching of Han went on to cut down the size of the feudal states and at the same time "decreed that feudal princes might not rule their states any longer" ("Officers and Ministers" in History of Han) and "could only levy and collect taxes to feed and clothe themselves." ("Kao Wu Wang Chuan Tsan" in History of Han) The feudal states thus

completely lost their independent status and they were reduced into administrative units no different from the prefectures and counties under the direct jurisdiction of the Central Government.

Emperor Wu of Han issued an "order to extend benevolence" (see explanatory notes) and laid down "rules governing 'tso kuan, fu i and o tang'" (see explanatory notes) to further weaken and restrict the influence of feudal princes. Meanwhile, he also enforced the government operation of salt and iron, the "wealth reporting order" (see explanatory notes) and other policies, thus greatly enfeebling the influence of the powerful families. In the year 112 B.C., he also seized at one stroke the degree of nobility from 106 marquises under the pretext that the donations they made to aid sacrifices were of poor quality. On top of this, because many marquisates were "officially abolished" on the ground of "offenses" or "lack of heirs," the number of marquises was also greatly reduced. The state of Marquis Ti was also toppled under such circumstances.

The struggle between restoration and counter-restoration in the early period of Western Han was long and tortuous and was also rather violent. Over the course of 100 years from the First Emperor of Han to Emperor Wu of Han, the Central Government of the Han Dynasty adopted at different times such important measures as the elimination of princes bearing surnames different from the imperial family, the installation of more feudal princes, the whittling down of vassal states, the quelling of the rebellion of the seven states, and the implementation of the "order to extend benevolence." Through the contest of strength on a number of occasions, the influence of local powerful families was greatly weakened, and the state based on the centralization of authority which the newly emerging landlord class had set up since Ch'in Shih Huang was basically consolidated.

Marquis Ti was first installed in the year 193 B.C. and was "officially abolished" in the year 110 B.C. The marquisate began and ended precisely with this sharp and complicated struggle. The political destiny of the family of Li Ts'ang was directly related with this struggle. The history of the decline and fall of the Li family reflected a profile of the historical progress of class struggle at the time and was an epitome of the course that led to destruction a handful of reactionary forces which vainly attempted to practice secession and retrogression. The Han tombs at Mawangtui implicates a very wide section of society, and much has been reaped from them in archaeology. This harvest is very valuable. It enables us to sum up the historical experience of class struggle and provides us with striking data in kind.

Historical experience merits attention. Even at the time of the founding of the feudal society, the struggle between restoration and counter-revolution lasted so long and went through so violent and complicated a process. During the great historical period of transition from capitalism to communism, in the profound revolution to make the most thorough rupture with the traditional system of ownership of traditional concepts, the struggle to consolidate the proletarian dictatorship and to guard

against capitalist restoration is also bound to be fairly long and more violent and complicated. At present, the movement to criticize Lin Piao and Confucius is being victoriously launched throughout the country. This is a political struggle and ideological struggle in which Marxism will triumph over revisionism and the proletariat will triumph over the bourgeoisie in the realm of the superstructure. It is of great realistic significance and far-reaching historical significance toward consolidating and developing the fruits of victory of the great proletarian cultural revolution, consolidating the dictatorship of the proletariat and guarding against capitalist restoration. The use of the Marxist stand, viewpoint and method to analyze scientifically the struggle between restoration and counter-restoration in the period of transition from the slavery system to the feudal system more than two thousand years ago is of help to our gaining a deeper understanding of the great significance of the criticism of Lin Piao and Confucius and raising our awareness of class struggle and the two-line struggle. We certainly must unswervingly implement the great policy of "making the past serve the present," seriously study the historical experience of class struggle as reflected by the cultural objects of history, and enable archaeological work to make new contributions compatible with the demand of the revolutionary situation.

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Explanatory Notes

Order To Extend Benevolence:

In the year 127 B.C., based on the recommendation of Chu Fu-yen, Emperor Wu of Han promulgated for the feudal princes the "Order To Extend Benevolence." Formerly, after the death of a feudal prince, the principality conferred on him could only be inherited by a son born of his legal wife. According to the provisions of the "Order To Extend Benevolence," after the death of a feudal prince, all his sons could be given a part of the principality. This measure was in name for extending the benevolence of the emperor but was in fact used to divide up the principality, and thus to weaken greatly the local forces that exercised sovereign powers.

Rule Governing "Tso Kuan, Fu I and O Tang":

In the Han Dynasty, the officials of feudal states were called "tso kuan." Under the reign of Emperor Wu of Han, for the sake of strengthening the centralization of authority and weakening the political influence of the feudal states, the officials of the feudal states were strictly prohibited from working in collusion with the feudal princes to practice secession, exercise sovereign powers and run independent kingdoms. A series of laws called the "rules for tso kuan" were formulated to curb such activities. "Fu i" and "o tang" all came under such laws. "Fu i" referred to procuring extraordinary benefits for the feudal princes. "O tang" referred to humoring and flattering the feudal princes, concealing and shielding their crimes without reporting them to the Central Government. Those who violated these rules were punishable by dismissal

in light cases and by death in serious ones. Emperor Wu of Han strictly carried out these laws, thus dealing a telling blow to the local secessionist forces in the feudal states.

Wealth Reporting Order:

Under the reign of Emperor Wu of Han, for the sake of strengthening the centralization of authority and striking blows at the influence of local powerful families and especially the influence of the slave owners engaged in industry and commerce, the "Wealth Computation Order" was promulgated in the year 119 B.C. This was a taxation system aimed specially at the slave owners engaged in industry and commerce at the middle or higher level. It stipulated that those dealing in handicraft industry, commerce and usury should report their wealth (including cash, goods in stock and other finished products) without concealment to the government so that the total amount could be taxed. The tax rate for dealers in non-productive commerce and usury was especially heavy (double the tax rate levied on handicraft production). The order also stipulated that any offender guilty of concealment in whole or in part would be sent to guard the frontier for one year and all his property would be confiscated. As soon as this order was promulgated, many slave owners engaged in industry and commerce concealed or transferred their properties. In view of this, Emperor Wu of Han promulgated in 114 B.C. the "Wealth Reporting Order" which stipulated that any informer would be rewarded with half of the property confiscated. At the time, for the sake of hitting blows at the resistance activities of the slave owners engaged in industry and commerce, the incident of an informer called Yang K'o who gave information on the concealment of wealth by a slave owner engaged in industry and commerce was especially cited. This led to the start of the "wealth reporting" movement on a large scale and the bankruptcy of a large number of slave owners engaged in industry and commerce at the middle or higher level, thus seriously weakening the material foundation of the local influential and powerful families to carry out rebellion and consolidating the centralization of authority.

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RUSTICATION OF EDUCATED YOUTH

Standing Firmly for the Countryside Means Standing Firmly for the Revolution

by

the Hsinchien production team of educated youth under the Ch'engkuan commune of Luch'ai hsien, Kwangsi

(Peking Kuang-ming Jih-pao, May 14, 1974)

There has at all times been a violent struggle between the two lines on the question of which road the educated young people should take.

Chairman Mao has instructed the educated young people and the young students in China that they should go among and integrate themselves with the broad masses of workers and peasants. He has pointed out the one and only correct orientation for the youth movement in China and laid down a Marxist-Leninist line.

In the article "The Orientation of the Youth Movement" Chairman Mao pointed out: "The youth in Yenan, besides being united among themselves, have integrated themselves with the masses of workers and peasants." "They have been learning the theory of revolution and studying the principles and methods for resisting Japan and saving the nation. They have been carrying out the campaign for production and have reclaimed thousands of mow of wasteland." At that time, under the leadership of the Chinese Communist Party and the guidance of Chairman Mao's revolutionary line and for the sake of overthrowing the "three great mountains" that weighed the Chinese people down, the broad masses of educated young people in China, together with the masses of workers and peasants, waged persistent and heroic struggle and made outstanding contributions.

In accordance with Chairman Mao's teaching, the 124 senior and junior middle school graduates of our Hsinchien production team came to the foot of the Luch'ai Mountain in August 1965 to form a collective production team and settle down. Over the past nine years, under the education of the Party organization and the poor and lower-middle peasants, there has been a very great improvement in our awareness of class struggle and the two-line struggle. Five of us have joined the Chinese Communist Party, 35 have joined the Communist Youth League and some have even been elected into leadig bodies. Bringing into play the revolutionary spirit of self-reliance and hard struggle, we have reclaimed farmland on a large scale, extended the acreage of irrigated fields by more than 100 mow and of upland field by more than 200 mow, grown rice, corn, groundnuts, sugar cane and vegetables, and successfully planted more than 1,000 fruit trees. By buying at different times additional tractors, threshing machines, rice-husking machines and harvesting machines, we have realized semi-mechanization in agricultural production. We were formerly unable to carry loads with our shoulders and arms, but are now able to till land and plant crops. From being clothed and fed by others, we have now become more than self-supporting

in grain, edible oil, meat and vegetables and are also able to make contributions to the state. Our practice has fully attested to the correctness of this road of integration with the workers and peasants indicated by Chairman Mao.

In the article "The Orientation of the Youth Movement" Chairman Mao also pointed out: "In ancient times the youth of China who studied under a sage neither learned revolutionary theory nor took part in labor." Confucius vilified farming and growing vegetables as the work of "mean people" and uttered such nonsense as: "The object of the superior man is truth. Food is not his object." The exploiting classes always tried to indoctrinate the young people with the reactionary thinking of Confucius and vainly attempted to bring them up as their faithful slaves. The chieftains of opportunist lines within the Party adhered to the stand of the landlord and bourgeois classes, and used the doctrines of Confucius and Mencius to whip up waves of counter-revolutionary adverse current. Succeeding lock, stock and barrel to the mantle of opportunist chieftains in history and the reactionary thinking of Confucius, the renegade and traitor Lin Piao nonsensically said, "Learn properly and gain enormous profit out of small capital investment." He maliciously slandered the sending of educated young people to the mountains and countryside as "reform through labor in disguise" and was antagonistic to Chairman Mao's revolutionary line. This reflects Lin Piao's extreme hatred for the great proletarian cultural revolution and the socialist new things as well as his rapacious ambition to restore capitalism.

What road the young people are guided to take is closely geared to the political line. The fallacy of "reform through labor in disguise" spread by Lin Piao was in the service of his counter-revolutionary political line of "subduing one's self and returning to propriety" and restoring capitalism.

Lin Piao maliciously attacked the sending of educated young people to the mountains and countryside as "reform through labor in disguise" in a vain attempt to uphold the old ancient traditional concepts and to make ideological preparations for realizing "to subdue one's self and return to propriety." In going to the mountains and countryside and taking the road of integration with the workers and peasants, we educated young people have made a rupture with the old traditional concepts, and this is a profound ideological revolution as well as a struggle which marks the triumph of the proletariat over the bourgeoisie in the sphere of ideology. Take our group of young people for example. It is through receiving re-education from the poor and lower-middle peasants and tempering ourselves in rural practice that we have gradually overcome the old way of thinking to slight labor and the workers and peasants. Everybody competes for taking up dirty and heavy work, such as tending cattle and raising pig. In the struggle against old traditional concepts, the more everybody struggles, the clearer the orientation becomes, the higher is our determination to devote our entire life to making revolution in the countryside. The shameless lies used by Lin Piao to attack the sending of educated young people to the mountains and countryside have served precisely to bare his

landlord and bourgeois nature as well as the counter-revolutionary feature of his vain attempt to use the old traditional concepts to carry out capitalist restoration. For the sake of crushing the conspiracy of Lin Piao to make use of the old traditional concepts to restore "propriety," we revolutionary young people certainly must take the opposite course and publicize energetically with our own practical actions the glory of labor and the new ideas and new concepts that the people are the makers of history.

Another sinister motive behind Lin Piao's malicious attack of the sending of young people to the mountains and countryside was his vain attempt to fight with the proletariat for the younger generation, and make organizational preparations for realizing his "to subdue one's self and return to propriety." He advocated the theory of "reform through labor in disguise" with the intention of using the bourgeois ideology of fame and gain as bait to lure the young people onto the evil road of "three-separations" in a vain attempt to change the correct orientation of the youth movement and make the younger generation degenerate into successors to the landlord and bourgeois classes.

The proletariat pins its hope of carrying the revolution through to the end on the younger generation, but imperialism, revisionism and reactionaries that vainly attempt to carry out capitalist restoration in China, also have designs on the youth. "New China must care for her youth and show concern for the growth of the younger generation." In accordance with Chairman Mao's teaching, Party organizations at various levels and the broad masses of poor and lower-middle peasants have conscientiously organized us to study Marxism-Leninism-Mao Tse-tung's thought and criticize revisionism and the bourgeoisie. With deep proletarian feeling, the broad masses of poor and lower-middle peasants have taken up the heavy load of re-education.

When our production team was first set up, the hsien sent over cadres to the production team and invited poor and lower-middle peasants to teach us the secrets of labor so as to improve our ability to live independently. They constantly contrasted the sufferings of the past with today's happiness together with us, told us their village history and family history, and taught us to love the Party, love Chairman Mao, love socialism and love farm labor, thus enabling the Hsinchien production team to keep on consolidating and developing itself.

At present, some of the educated young people of the production team have married and settled down. Some have sent for their parents to live with them and some have sent for their brothers and sisters to join them in the battle. Lin Piao's set of reactionary fallacies has also not shaken in the least our determination to persist in making revolution in the countryside. We are determined to continue our advance along the bright and glorious road indicated by Chairman Mao and contribute our efforts to the building of a socialist new countryside.

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CRITICISM OF LIN PIAO

Confession of a Counter-Revolutionary Double-Dealer

by

Liu Lin (柳林), member of a certain PLA unit

(Peking Jen-min Jih-pao, May 17, 1974)

In order to realize the "important matter" of his restoration of capitalism, the bourgeois careerist, conspirator, double-dealer, renegade and traitor Lin Piao hid in a dark corner and proposed the so-called "principle of three don'ts" of "don't take responsibilities, don't make suggestions and don't offend people" for implementing his stratagem of "concealment." This is a confession of the counter-revolutionary double-dealer Lin Piao.

What a "don't take responsibilities"! The Lin Piao anti-Party clique and we are cars running on two different roads. They are hostile to the revolutionary cause of the proletariat, and of course have to think of ways to carry out sabotage. Lin Piao pretended to be ill for a long time. He did not read books nor newspapers, and not even the documents of the Party. Superficially he appeared to be "irresponsible" but actually he just feigned death and waited for an opportunity to make the strike. Didn't the Lin Piao anti-Party clique hide themselves behind such "irresponsibility" to meet in camera and to plot for capitulation to Soviet revisionism and the establishment of a fascist dynasty of the Lin family, and frenziedly launch the counter-revolutionary armed coup d'etat?

What a "don't make suggestions"! Lin Piao's brain was loaded with sinister ideas and his belly was full of venom. He was afraid that his talks would show his cloven hoof. Therefore, he constantly "reminded" himself that he should "stay non-committal," "make no criticism" and "report no bad news" in front of his proletarian headquarters. But when the right time came and he was sure of himself, he would burst out through the door, go to battle stripped to the waist and launch a surprise attack on the Party as though he could make the earth stand still. At the 2nd plenum of the 9th CCP Central Committee, he launched a counter-revolutionary coup d'etat that was subsequently smashed. Isn't this an iron-clad evidence?

What a "don't offend people"! Lin Piao nonsensically said that in front of others, one should "wear a smile," "respond to and commend people and report good news." What a wonderful disguise! Actually, when he "wore a smile," he had a knife for murder hidden in his heart, and under the pretext of "not offending people," he "never forgot" to stab people in the back in a vain attempt to plunge the revolutionary people in blood bath. He shed a few drops of tear and hypocritically declared that he was ever ready to give his office to a better man. Actually what he carefully plotted was how to usurp leadership in the Party and seize power to become "head" of

the state. He committed towering crimes against the proletariat and the revolutionary people, but wildly fawn on and capitulate the landlord and bourgeois classes and Soviet revisionist social-imperialism.

All reactionaries are double-dealers who necessarily have to use a set of counter-revolutionary philosophy of life to protect themselves and to deceive the masses. If we want to insist on continuing the revolution under the dictatorship of the proletariat, we must use Chairman Mao's three basic principles--"Practice Marxism, not revisionism; be unite and don't split; be open and aboveboard, don't plot and conspire"--as weapons to thoroughly criticize the counter-revolutionary revisionist line of Lin Piao and the doctrines of Confucius and Mencius, and thoroughly eliminate their pernicious influence.

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Hung-ch'i Article Criticizes Lin Piao's Sinister Notes

(NCNA-English Peking, Jun. 10, 1974)

the no. 5 issue of the journal "red flag" carries an article on the counter-revolutionary notes kept by lin piao between april 1969 when the ninth national congress of the communist party of china was held and august 1970 the time of the second plenary session of the party's ninth central committee.

the notes are replete with clear definitions of his counter-revolutionary disguises, slogans, measures, organizational line, and his counter-revolutionary political theses, the article states. they record the malicious plan of a conspirator and a restorationist fanatic, the confession of a counter-revolutionary double-dealer. in the notes, the plot to restore capitalism hatched by lin piao and company and the insidious, crafty and hypocritical nature of the schemers are clearly revealed.

in the article, yu fan points out that this is excellent material for learning by negative example. analyzing it, one can more sharply delineate the ugly features of lin piao, a bourgeois careerist, conspirator and counter-revolutionary double-dealer, plumb the ultra-right essence of his revisionist line, and see through his whole set of tricks in "flattering one to one's face while stabbing one in the back".

the ninth party congress rejected the revisionist report cooked up by lin piao in collusion with chen po-ta, adopting instead the political report drafted under chairman mao's guidance, the article notes. this political report once again affirmed the party's basic line and policies for the entire historical stage of socialism, and proclaimed the total bankruptcy of liu shao-chi's bourgeois headquarters.

the schemes of lin piao had been frustrated. faced with this situation, in the three months that followed lin piao and his sworn followers addressed to each other several scrolls inscribed with the ancient saying: "of all things, this is the most important: to restrain oneself and return to the rites" to express their determination to oppose the party's ninth congress line and work for capitalist restoration and retrogression. they attempted to act according to the confucian precept "reviving states that were extinct, restoring families that had lost their positions, and calling to office those who had fallen into obscurity", to usurp the party leadership and seize state power. what lin piao set down in his notes at this time was the counter-revolutionary line and the set of tactics he had formulated to realize his criminal schemes. they were a summing up in outline of the counter-revolutionary experience he had accumulated over many years. it was this line and these tactics that lin piao and his followers used to launch the frenzied attacks on the party and people at the ninth party central committee's second plenary session, and after.

the article, entitled "the bankruptcy of lin piao's counter-revolutionary tactics", says:

to work out ways to oppose revolution, lin piao was forever hiding himself in dark corners in order to sum up his experience and cudgel his brains on the line and tactics needed to carry out counter-revolutionary activities. in the sinister notebook which records his secret talks are pages with the words the "doctrine of the mean" -- a confucian precept -- "is reasonable". following was a list of six points for "attention", namely, "stand on the left side", "boldly combat ultra-left trend of thought", "resolutely combat right deviation", "unite with majority of those people who have a vacillating political stand and wrong ideas", "disintegrate the indirect reserves" and "strategem of concealment". in the margin of a big well-known chinese dictionary, lin piao wrote similar comments beside the term "doctrine of the mean", and a note which said: "a combination of all this represents a correct line".

in his notebook, says the article, lin piao warns his sworn followers that the first point for "attention" was to "stand on the left side", meaning, as one of his notes says, to "assume a firm high left-wing posture", "posture" in this sense standing for disguise. through this confession and in the light of his persistent actions, a number of things about lin piao are made clearer: his "never showing up without a copy of the 'quotations' in hand and never opening his mouth without shouting 'long live'", for example, was nothing but a "posture", a false show. behind it all was the truth and essence, an attempt to subvert the dictatorship of the proletariat and restore capitalism expressed in the precept "restrain oneself and return to the rites".

to oppose marxism under the cloak of marxism is the mark of the revisionists. under the particular conditions of the dictatorship of the proletariat in china, marxism-leninism-mao tsetung thought has become the acknowledged guiding thought of the party, the army and the people; chairman mao's proletarian revolutionary line predominates and chairman mao and the party central committee are highly esteemed by the people. because of this it is all the more necessary for the revisionists to disguise themselves. otherwise, they would quickly come to a bad end. by disguising himself as on the left and as a revolutionary, lin piao tried to cover up his attempt to push ahead with a counter-revolutionary revisionist line. in the preface to the "materials about the hu feng counter-revolutionary clique", chairman mao points out: "counter-revolutionaries in disguise conceal their true features by giving a false impression. but since they oppose the revolution, it is impossible for them to cover up their true features completely." sham is sham, and disguises inevitably are one day to be exposed. the higher the "posture" assumed, the fuller the disclosure and the quicker and more complete the collapse. this is a law that has been proved by the ignominious end of hu feng and lin piao.

"we judge a person not by what he says or thinks of himself but by his actions," lenin pointed out. in the open, lin piao uttered revolutionary phrases and assumed a "high left-wing posture", while in the dark he indulged in counter-revolutionary scheming. he was, in fact, an out-and-out ultra-rightist. his term "boldly oppose ultra-left trends of thought" was nothing but a cover used to oppose the revolution and insist on capitalist restoration; to oppose progress and insist on retrogression; to oppose marxism and insist on revisionism. these show up his true features as an ultra-rightist.

in the eyes of lin piao and company, to make socialist revolution was "ultra-left" and must arrantly be opposed because it ran counter to the confucian "doctrine of the mean". this view was not in the least concealed within the lin piao anti-party clique. and it becomes very clear to us when we look through their notes and the "outline of 'project 571'", of which he was also the author. gnashing their teeth and baring their hideous features in these, they undisguisedly attacked china's socialist system under the dictatorship of the proletariat, opposed the previous political movements to criticize the bourgeoisie and its agents, opposed the general line, the great leap forward and the people's communes, and vilified our party's principled struggle to uphold marxism-leninism and combat modern revisionism. in their attacks against our party they sang exactly the same tune as imperialism, revisionism and reaction abroad and the landlords, rich peasants, counter-revolutionaries, bad elements and rightists at home, and as did the reactionary peng teh-huai in his savage assault on the party at the lushan conference in 1959.

in the name of "boldly combating the ultra-left trend of thought", lin piao and company directed the spearhead of their attacks mainly against the great proletarian cultural revolution. they used the most malicious language to attack the cultural revolution as a "mess" and "chaos". they presented a terrible picture of the new things emerging in the cultural revolution and attacked and disrupted them, expressing, in their last-ditch struggle, their inveterate hatred and mortal fear of the revolution. as shameless renegades from the proletarian revolution and the dictatorship of the proletariat, they were forces of reaction trying to protect the old order, the old things of feudalism, capitalism and revisionism and attempting to push back history. from the negative side their attacks have proved that "the current great proletarian cultural revolution is absolutely necessary and most timely for consolidating the dictatorship of the proletariat, preventing capitalist restoration and building socialism." if a "mess" was made, it was the mess made of the outdated conventions and old customs of capitalism and revisionism, and the handful of counter-revolutionaries like liu shao-chi and lin piao were brought into the open as a result. this is an excellent achievement. all revolutionary people have rejoiced at and acclaimed it;

only lin piao and his sworn followers and the reactionaries at home and abroad whom they represent have burst into plaintive cry over it.

while doing his utmost to oppose what he called the "ultra-left trend of thought", lin piao also set up a clamour about "resolutely combating right deviations". his outcry was another tactic to oppose chairman mao's revolutionary line and carry out anti-party activities. that is to say, whoever implemented chairman mao's marxist-leninist line but opposed or disagreed with lin piao's revisionist line, and whoever adhered to "uniting to win still greater victories" but resisted lin piao's schemes to create splits was dubbed a "rightist" by lin piao. fresh in people's memory is the fact that under the leadership of chairman mao our party smashed the plot of lin piao and company to stage a counter-revolutionary coup d'etat at the second plenary session of the ninth party central committee. this struggle at lushan greatly heightened proletarian militancy and deflated the arrogance of the lin piao anti-party clique. reacting with violent hatred, lin piao abused this as "a rising up of the rightist forces". it is clear that lin piao tried taking over the revolutionary slogan of combating right deviation in order to oppose the implementation of chairman mao's revolutionary line and policies; and with the label of "right deviation", he attempted to attack the communists and the proletarian revolutionaries who upheld marxism, revolution and chairman mao's revolutionary line.

the left, the "ultra-left" and right deviation can all be judged by objective standards and class criteria. marxism holds that to promote the development of the objective world according to the laws inherent in it is to be on the left and revolutionary. only scientific knowledge, which means "the concrete, historical unity of the subjective and the objective, of theory and practice, of knowing and doing", and the line based on such scientific knowledge is correct, conforms to the laws governing social development and able to propel history forward. the basic line formulated by chairman mao for our party for the historical period of socialism is derived from summing up revolutionary practice and is corroborated by revolutionary practice. it is a line that represents the fundamental interests of the labouring people, a line for continuing the revolution under the dictatorship of the proletariat and a line that guides our socialist revolution from victory to victory. to conscientiously carry out chairman mao's revolutionary line is to be truly on the left. opportunist lines "are all characterized by the breach between the subjective and the objective, by the separation of knowledge from practice" and are opposed to chairman mao's proletarian revolutionary line. the "left" opportunists try to outstrip a given stage of development of the objective process, regard their fantasies as truth and strain to realize in the present an ideal which can only be realized in the future. they show themselves to be adventurist in action. the right opportunists,

on the other hand, fail to advance with changing objective circumstances and their knowledge stops at the old stage. "they simply trail behind, grumbling that it (the chariot of society) goes too fast and trying to drag it back or turn it in the opposite direction." all the die-hard reactionaries are of this ilk. lin piao and company are of this sort, reactionary die-hards trying to turn the chariot of history in the opposite direction. their so-called "opposition to the ultra-left" and "opposition to right deviation" are mouthed in the effort to replace the objective truth with their idealist, reactionary world outlook and take restoration and retrogression as the criteria. they call what runs counter to their counter-revolutionary restorationist desire either rampancy of "ultra-left trends of thought" or "a rising up of the rightist forces" that must all be smashed. a set of revisionist fallacies and the fascist countenance of a big party tyrant and warlord are completely revealed here.

those who practise revisionism are bound to promote schism, and this is a common feature of all revisionist lines. the 4th and 5th essential points lin piao deemed it necessary to "pay attention to" were to plot organizational schism or splitting. "to unite with the majority of those people who have a vacillating political stand and wrong ideas" meant to collect counter-revolutionary cannon fodder and gather together a bunch of counter-revolutionary agent provocateurs. this is similar to the confucian precept "calling to office those who had fallen into obscurity." working toward this despicable end, he resorted to the trickery commonly used by bourgeois politicians: traffic in flattery and favours to corrupt ideologically, wining and dining prospective adherents and distributing gifts; handing out official posts and promises as lures to buy over and corral them, or, for those who opposed him, spreading rumours about them or sowing dissension to disintegrate their ranks. he used every kind of trick. lin piao thought that he could "unite an overwhelming majority of people" by this means -- wishful thinking at its crudest level.

the party and the people united as one is the fundamental guarantee for victory and also the greatest obstacle to a restoration of capitalism. lin piao's "disintegration of indirect reserves" was meant to undermine revolutionary unity and split the revolutionary forces. in an attempt to sow dissension, and in order to split the party, the cadres and the masses, he malevolently divided the revolutionary ranks into "this force" and "that force", "upper strata" and "lower strata." he recruited deserters and renegades to form a clique to pursue his own interests and to piece together a bourgeois headquarters headed by himself. but, splittist intrigues are doomed to failure. in each case, the chieftains of the nine previously advocated opportunist lines also tried to split the party; they failed in all their attempts. lin piao also failed

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to split the party and finally ended up alienating himself once and for all from it and from the people. history has already proved that the party members will not go along with splittism and the people at large will have none of it either. through the exposure and criticism of the lin piao anti-party clique our party has become more united and resolute, the proletariat and the revolutionary people have been strengthened and the dictatorship of the proletariat made more consolidated.

the last point in the sinister notes was: "stratogem of concealment", that is, intrigue and conspiracy. lin piao, this bourgeois conspirator and careerist who had wormed his way into the communist party, well understood that with marxism-leninism-mao tsetung thought deeply rooted in the hearts of the people and the dictatorship of the proletariat more consolidated than ever before, his ambition to usurp the party leadership, seize state power and restore capitalism was impossible to realize. he had to cherish the "high aspiration" to restore capitalism in his mind and conceal deep within him the "good strategem" of "changing to suit the occasion". because the revolutionary situation did not permit him to plot restoration, he prepared to make a pretense of surrender to deceive the party and the people to seek survival in "forbearance" in order to facilitate future development. he pretended to be honest but sharpened his sword and kept close watch on how the wind blew in order to achieve his evil ends. lin piao looked on the revolutionary ranks, the communist party and the country under the dictatorship of the proletariat as a "tiger's lair" in which he was "forced to lodge for a time." by his own admission, he was acting as a time bomb planted in the revolutionary ranks and was a counter-revolutionary careerist and conspirator.

however, conspiracy is conspiracy and those who intrigue and conspire cannot succeed; they are bound to come to a bad end; no exception to this rule exists, either in modern or in ancient times, in china or elsewhere. lin piao rode to power by intriguing and conspiring and met with failure by intriguing and conspiring. lin piao for decades worked his way up inside the party, his intrigues becoming increasingly vicious and his conspiracy increasingly malicious, going from bad to worse after the ninth party congress. he took to plotting in dark corners to carry out a counter-revolutionary coup-de-etat, attempting to murder our great leader, subvert the dictatorship of the proletariat and establish a hereditary lin dynasty. lin piao's plots, intrigues, and conspiracy did not destroy the proletarian revolutionary cause; on the contrary, he courted his own ruin.

the article also exposes and criticizes lin piao's fallacy of calling the "doctrine of the mean" the correct line. as a matter-of-fact, the so-called "doctrine of the mean" is the way to engineer counter-revolutionary restoration and a cover for conspiracy in deceiving people.

in china, in order to deceive people and engineer restoration, the reactionaries of various collapsing dynasties invariably used the confucian device of saying that "everyone else goes to extremes, but i have mastered the doctrine of the mean" a short time ago, the old line counter-revolutionary diehard chiang kai-shek was still teaching his son to study the sung dynasty confucian chu hsi's (1130-1200 a.d.) "orthodox way and method of the mind (referring to the laws of the universe inherent in our mind)". the so-called "orthodox way" meant the doctrines of restoration of confucius and mencius; "method of the mind" meant intriguing and conspiring under the signboard of the "doctrine of the mean". lin piao, on his part, asserted that the "doctrine of the mean" was "rational" and linked it with his counter-revolutionary line and tactics. like chiang kai-shek, he took the "doctrine of the mean" as the "secret of success" for counter-revolutionary activities. he was not at all a marxist-leninist but a devotee of the doctrines of confucius and mencius and a renegade to proletarian revolution and the dictatorship of the proletariat.

to do dirty, despicable counter-revolutionary deals under cover of the "doctrine of the mean" is a special feature of all reactionaries. the chief propagators of various opportunist lines, of right opportunist lines inside the party in particular, used this device. examples of this are the "eclectic line in the light of the doctrine of the mean" paraded by chen tu-hsiu, wang ming's right capitulationist line which advocated that antagonistic parties, armies and classes should "hold each other in esteem", "respect and love each other" and "show courtesy and deference to each other". the fallacy spread by liu shao-chi that the struggle between the two lines should be "appropriate" and that "both going beyond the limit and falling short should be opposed in such a struggle" is another. all these instances are of the same stock and have the same features. even chu chiu-pai, chieftain of the left opportunist line, did not forget to boast that he well understood the doctrines of confucius and mencius when he knelt at the feet of the reactionaries to recant and become a turncoat. they all behaved in like manner because, like confucius, although they wanted to oppose the revolution, renegades of this kind are afraid to openly expose their counter-revolutionary nature. they had to resort to swindling and decking themselves out as the sole examples of "correctness", as being neither "left" nor right and avoid leaning to either side. they needed to do this in order to try to fish in troubled waters to realize their vicious counter-revolutionary goal. lin piao too played these sort of tricks. engels long ago exposed such swindlers, mercilessly pointing out: "and today, the very people who, from the 'impartiality' of their superior standpoint, preach to the workers a socialism soaring high above their class interests and class struggles, and tending to reconcile in a higher humanity the interests of both the contending classes -- these people are either neophytes, who have still

to learn a great deal, or they are the worst enemies of the workers, -- wolves in sheep's clothing." lin piao was just such a wolf in sheep's clothing, a ferocious enemy of the proletariat and the revolutionary people. this shows us why we must maintain a high level of revolutionary vigilance and study seriously so as to have a good command of marxism to arm ourselves against being misled and deceived.

chairman mao penetratingly points out: "practise marxism, and not revisionism; unite, and don't split; be open and aboveboard, and don't intrigue and conspire." this is the criterion to distinguish between the correct line and the erroneous line and a thorough exposure and deep criticism of lin piao's counter-revolutionary line and tactics. the counter-revolutionary notes of lin piao and company are a record showing the practice of revisionism, splittism, intrigues and conspiracy under cover of "the doctrine of the mean". history has relentlessly dealt with this group of counter-revolutionaries. when lin piao fled to save his skin and tried to go over to the enemy, betray the party and the country, he went to his own ruin and the dream of restoring capitalism and his whole rag-bag of counter-revolutionary tactics exploded like soap bubbles in the wind.

CORRESPONDENCE EDUCATION

Correspondence Courses for Young People in Chinese Villages

(NCNA-English Shanghai, Jun. 11, 1974)

a dozen shanghai colleges and universities are providing correspondence education for about 30,000 educated young people who have settled in the countryside. the purpose is to help them study revolutionary theory and acquire knowledge on a variety of subjects useful for the three great revolutionary movements of class struggle, the struggle for production and scientific experiment.

this is a new thing in chinese education that has come into being during the current movement to criticize lin piao and confucius.

some shanghai colleges and universities offered correspondence courses before the great proletarian cultural revolution. but these courses were not adapted to the needs of the worker and peasant masses and were

divorced from proletarian politics and productive labour as a result of the influence of the revisionist line in education.

after criticizing the revisionist line, the universities and colleges have endeavoured to run the courses in line with chairman mao's teachings. changes have been made accordingly in the orientation of correspondence courses as well as in teaching materials and methods.

the subjects offered by futan and tungchi universities, the shanghai teachers' college, the shanghai no. 1 medical college and other institutions of higher learning include politics, chinese language, agriculture, medicine and public health, all designed to meet the needs of the rural areas. each course takes about six months or a year. the students are organized into groups according to the subjects they study and their localities. they combine home study with group discussions, getting their learning materials from the shanghai colleges and universities and sending back any problems they may come across in study. teachers from the colleges and universities pay periodic visits to the local centres to help the students with their study.

an example is the correspondence courses arranged by shanghai colleges for young people in the hsishuang panna tai autonomous chou of yunnan province, southwest china.

over the past few years, large numbers of secondary school graduates from peking, shanghai, szechwan and kunming have settled in the rural areas of hsishuang panna to accept re-education by the poor and lower-middle peasants and take part in collective productive labour. some shanghai colleges set up correspondence education centres in six places of the autonomous chou, where school graduates are concentrated, to help them in their pursuit of study. the subjects include selected readings from the works of marx, engels, lenin and stalin and from chairman mao's works, writing, electrical engineering and treatment of common diseases in the countryside. more than 2,500 educated young people are attending these courses.

the shanghai colleges concerned have widely canvassed poor and lower-middle peasants of various nationalities and educated young people in hsishuang panna about their needs in the socialist revolution and construction and the conditions of the educated young people in study so as to improve teaching materials. the party committees and educational departments at various levels of the autonomous chou pay great attention to this work. they have helped finance the programme and recommended workers and poor and lower-middle peasants to serve as tutors for the students.

the educated young people have warmly welcomed this programme. many said with joy: "we urgently need more knowledge of class struggle and the struggle for production in building the socialist new countryside. correspondence education is excellent for our purpose." deeply grateful to the party for its solicitude, they have expressed their determination to keep studying while taking part in productive labour and constantly raise their consciousness of class struggle and the struggle between the two lines so as to serve the poor and lower-middle peasants better.

RIVER CONTROL

River Harnessing Brings Changes to East China Plain

(NCNA-English Tsinan, Jun. 11, 1974)

the harnessing of two major rivers and building of many supplementary projects has brought radical changes to the former disaster-ridden north shantung plain bordering pohai bay.

the 418-kilometre-long tuhai river and the 460-kilometre-long machia river, both emptying into pohai bay, form part of the formerly treacherous haiho river system.

the two rivers, which had silted up owing to long years of disrepair, used to overflow their banks during the high-water season and cause havoc to the grain and cotton-producing north shantung plain which comprises 27 counties and cities with a population of 11 million and 1.73 million hectares of cropland.

in 1963, chairman mao issued the great call "the haiho river must be brought under permanent control exclamation" the tuhai and machia rivers were included in an over-all plan for harnessing the haiho. hundreds of thousands of people in the north shantung plain have since tuned out every winter and spring to work on massive water-control projects along with people of neighbouring hopei province and tientsin and peking.

the ministry of water conservancy and power has sent a contingent of 4,000 workers with building machinery to work on the projects in the north shantung plain. state investments over the years totalled 700 million yuan. large quantities of steel, cement and other material have been allocated to the area. people's liberation army units have also lent a hand. but the lion's share of the work has been done by peasant builders.

the tuhai and machia rivers have been widened and deepened and a new 173-kilometre-long man-made river -- the new tehui river -- has been excavated. the 30 sluice gates built in the last few years have turned the three waterways into staircases of reservoirs to store water for irrigation. during the high-water season, excess water is released into the sea through the sluice gates.

in addition, 53 tributaries and trunk canal have been dredged or dug, and 72 sluice gates built on the tributaries. the reservoirs thus formed, coupled with 34 on the major waterways, have a combined capacity of 500 million cubic metres. to replenish the reservoirs with water during the dry season, 14 irrigation canals have been dredged or newly sunk to lead in water from the yellow river.

the improved rivers, their tributaries and trunk canals are arteries of irrigation and drainage. within this framework, people's communes and production brigades have dug 32,000 sub-canals and ditches to form a vast irrigation and drainage complex on the north shantung plain.

the water-discharging capacity of the tuhai, machia and new tehui rivers has quadrupled. this has basically freed the vast plain from the threats of floods and waterlogging. irrigated acreage now reaches 573,400 hectares, nearly seven times that in 1963. formerly seasonal rivers that ran dry in the low-water season, the tuhai and machia now have crystal clear water behind sluice gates in all seasons.

people taking part in harnessing the rivers have displayed soaring socialist enthusiasm. commune member pang yu, whose father died in a pre-liberation famine, has worked on one project after another for ten years in succession. in disregard of his own safety, he once flung himself into a crevice that had appeared in the earthen wall of the foundation pit being excavated for a new sluice gate. the wall would have collapsed if the crevice had expanded. with might and main, he prevented the earth from falling. other builders rushed to his help and the danger was averted. a communist party member, pang yu was praised as a "man of iron" and later elected leader of his production brigade.

while building a sluice gate on the tuhai river, blacksmiths and carpenters in yucheng county set up workshops to make necessary equipment. with hand tools they turned out 12,000 screws and screw caps and 17 steel gates each weighing six tons. the builders threw across the river a double-deck wooden bridge so that work could be carried on during the high-water season. they completed a 143-metre-long reinforced concrete sluice gate in nine months.

according to the provincial water conservancy department, floods ravaged the north shantung plain on 180 occasions in the 580 years before liberation. serious droughts occurred once in every two or three years. exploitation and oppression

by the reactionary classes, coupled with frequent sandstorms and ever-worsening alkalization of soil, reduced the poor and lower-middle peasants to dire poverty. many peasants fled famine and sold their children.

north shantung in 1971 had a precipitation of over 1,000 millimetres, twice the normal amount. the excess water, however, was quickly drained into pohai bay. traditionally grain-deficient, the area became self-sufficient in grain that year.

a drought hit the area the following year, and the annual precipitation fell to only 300 millimetres. thanks to the irrigation facilities, the area reaped a record grain harvest. although the area was struck first by a drought and then by waterlogging in 1973, its grain output continued to rise and cotton output hit an all-time high -- 30 per cent higher than in 1972.

people in the north shantung plain have in the past few years planted more than 50 million saplings along the major rivers and their tributaries.

WORKER-PEASANT ALLIANCE

Shanghai Heavy Machinery Plant Aids Farming

(NCNA-English Shanghai, Jun. 10, 1974)

a large shanghai factory mainly producing metallurgical and mining equipment has been commended by peasants for its untiring efforts to aid farming.

in addition to the many specialized farm machinery plants, large numbers of chinese factories and mines lend a hand to agriculture according to its needs and their own facilities, in line with the general principle "take agriculture as the foundation and industry as the leading factor" formulated by chairman mao for the development of the national economy. one of such factories is the shanghai heavy machinery plant which last year turned out 10 per cent more sluice winding gears than the previous year, while its output of metallurgical and mining equipment rose by 16 per cent.

built in 1958, the heavy machinery plant started making sluice gate hoisting gears before the great proletarian cultural revolution began. it sent "three-in-one"

investigation groups made up of workers, cadres and technicians to consult users of its products in six provinces during the cultural revolution. the workers were so impressed by the commune members' gigantic efforts to build irrigation projects self-reliantly that they decided to turn out more and better winding gears as a contribution to agriculture. travelling over mountains and rivers, the fact-finders studied the operation of winding gears on the spot and canvassed commune members for ideas about possible improvements. on the strength of the findings, the plant has improved its products and increased the variety to 24 specifications to suit sluices of different sizes. the improved models are lighter and easier to handle and on the average cost 28 per cent less.

the plant has made a point of sending teams of mechanics, electricians and other workers to help maintain farm machines and tools during busy farming seasons and train village technicians for communes and brigades in the vicinity. thirty such technicians in the meilung commune of shanghai county were trained in this way. the plant also provides school pupils from nearby communes with facilities in its workshops to train in electrical and mechanical engineering. many of these trainees have become promoters of mechanized farming in their production teams.

a group of workers from the plant have joined members of the wuhui brigade on the outskirts of shanghai in building the "worker-peasant canal", a four kilometres long man-made river, to facilitate irrigation and transport. the brigade reaped an average of 12 tons of grain and 0.97 tons of ginned cotton per hectare last year. overjoyed at the rich harvest, the commune members described it as a fruit of the worker-peasant alliance.

FARMING

China Completes Sowing of Jute Crops

(NCNA-English Peking, Jun. 11, 1974)

china has completed the sowing of jute and bastard jute and the crops are sprouting up neatly and sturdily. commune members in the major producing areas, who did an excellent job of sowing and applied plenty of base manure to the fields, are now busy with hoeing and top-dressing the crops.

growing of jute and bastard jute (also known as ambary or kenaf) was promoted during the great proletarian cultural revolution as commune members repudiated liu shao-chi's revisionist line and decided to extend jute production in the spirit of independence and self-reliance. last year the country had a good harvest of jute and ambary and the volume of state purchase was twice as big as in 1971.

people's communes in the major jute growing areas have since the beginning of this year summed up their experience and extended the acreage of jute and ambary in line with the principle "take grain as the key link and ensure an all-round development". emphasis has been placed on tapping the potential and raising average yield in the traditional jute growing areas in southern china including kwangtung, kwangsi, chekiang, fukien, kiangsu and hunan. kwangtung province continued to interplant jute with rice, to make fuller use of land and extend jute production. ambary was introduced into low-lying saline areas in honan, shantung and anhwei provinces. ambary seed farms have been set up in kwangtung and kwangsi to cultivate fine strains for the northern areas. nine thousand tons of ambary seeds were shipped to the north last spring. the total area under ambary in the three northern provinces of honan, shantung and anhwei now accounts for over one-third of the country's jute and ambary acreage. hopei province, which scarcely grew any ambary before, brought 4,000 hectares under the crop last year and extended the area tc well over 13,000 hectares this year.

ELECTRONICS

China Designs and Manufactures Highly Efficient Advanced Electronic Calculator

(NCNA-English Peking, Jun. 10, 1974)

the mathematics institute of the chinese academy of sciences has designed and manufactured a new type of advanced electronic calculator. it is compact but has a greater storage capacity and a higher calculating speed than imported advanced calculators of the same type and is easier to operate. its structure of logic circuits is simple and power consumption low. it will soon go into production.

in the course of designing and manufacture, the institute's workers, scientists and leading cadres pooled their efforts to overcome difficulties in accordance with chairman mao's principle of "maintaining independence and keeping the initiative in our own hands and relying on our own efforts".

the new calculator can be operated manually to solve simple problems normally undertaken by ordinary calculators. in addition, it can perform function calculations. it has a greater storage capacity and higher calculating speed than ordinary calculators.

the machine is convenient for composing, adjusting and revising programmes. it can solve complicated problems under programme control. equipped with a printer and a tape recorder, it forms an independent and complete computing system and performs part of the functions of an ordinary electronic computer. it is, however, easier to operate and maintain than the latter.

OVERSEAS CHINESE

Taiwan-Born Compatriot Sportsmen from Japan and US Leave Kwangchow for Their Residing Countries

(NCNA-English Kwangchow, Jun. 11, 1974)

china's taiwan-born compatriot sportsmen residing in japan and the united states of america left here by train yesterday for their residing countries after taking part in the selective trials for the 7th asian games and visiting various parts of the motherland. they brought with them the kith-and-kin sentiments of the people of the motherland for the compatriots in taiwan province.

they were seen off at the railway station by chang hsu-chu, a leading member of the kwangtung provincial physical culture and sports committee, and leading members of other departments concerned as well as representatives of taiwan-born compatriots in kwangchow and local sportsmen and coaches.

these taiwan-born compatriot sportsmen left peking on may 25 and visited factories, people's communes, schools and historical sites and scenic spots in tientsin, nanking, shanghai, kueilin and kwangchow. they were given a warm welcome and shown cordial hospitality wherever they went.

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* FOREIGN RELATIONS *
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CHINA AND AFRICA

Premier Chou En-lai Greets OAU 11th Assembly of Heads of State and Government

(NCNA-English Peking, Jun. 11, 1974)

premier chou en-lai sent a message on june 9 to the assembly of the heads of state and government of the organization of african unity extending the warmest congratulations on the successful convocation of the 11th session of the assembly on behalf of the chinese government and people. the message reads as follows:

assembly of the heads of state and government of
the organization of african unity.

mogadiscio, somalia

on the occasion of the successful convocation of the 11th session of the assembly of the heads of state and government of the oau, i extend the warmest congratulations to the assembly on behalf of the chinese government and people.

inspired and motivated by the organization of african unity, the african countries and peoples have in recent years won continuous new successes in their struggle to consolidate national independence, safeguard state sovereignty and develop the national economy. the african people in the territories which are not yet independent have also won continuous important victories in their armed struggles and mass movements for national liberation. in their struggle against imperialism, colonialism, neo-colonialism, racism, zionism and great-power hegemonism, the african countries have further strengthened their solidarity, demonstrating the strong will of the great african people to carry on a united struggle. africa is an important part of the third world and is playing an ever greater role in international affairs. we are convinced that in the excellent situation in africa the current session of the assembly will achieve positive results and make new contributions to the furtherance of the african people's cause of struggling in unity against imperialism and winning and safeguarding national independence, and to the promotion of the third world's just and united struggle against hegemonism.

the peoples of china and africa are comrades-in-arms on the same front. following the teachings of chairman mao tsetung, the chinese people will, as always, firmly support the african people in their just struggle against imperialism, colonialism, neo-colonialism, racism, zionism and great-power hegemonism and their great struggle to defend state sovereignty, develop the national economy and win the complete independence and thorough liberation of the african continent.

chou en-lai,

premier of the state council of
the people's republic of china

peking, june 9, 1974

CHINA AND CAMEROON

Delegation of People's Insurance Company of China Leaves Peking

(NCNA-English Peking, Jun. 10, 1974)

a 4-member delegation of the people's insurance company of china led by lin chen-feng, deputy general manager of the company, left here by air today for cameroon and zaire to attend the third african insurance conference and the fourth general meeting of the federation of afro-asian insurers and reinsurers to be held in yaounde and kinshasa respectively.

the delegation will pay a friendly visit to tanzania after the meeting and the conference.

CHINA AND FINLAND

Pictorial Exhibition of Archaeological Finds in New China Opens in Helsinki

(NCNA-English Helsinki, Jun. 7, 1974)

a pictorial exhibition of archaeological finds in new china sponsored by the finland-china society opened here yesterday. visitors show great interest in the display of photos of the many relics unearthed since the foundation of new china in 1949.

the opening ceremony of the exhibition was presided over by jaakko numminen, director of the administrative office of the finnish ministry of education. matti kajantie, chairman of the finland-china society, and shih tzu-ming, chinese ambassador to finland, spoke at the ceremony. mayor of helsinki teuvo aura attended the ceremony.

diplomatic envoys and some 200 finnish friends were present.

the exhibition will be held in seven other cities of the country after three weeks of display here.

CHINA AND HONGKONG

Chinese Badminton Delegation Leaves Hongkong for Peking

(NCNA-English Hongkong, Jun. 10, 1974)

the chinese badminton delegation left here for peking this morning.

seeing the delegation off at the railway station were responsible members of the hsinhua office here, leading members of the hongkong badminton association, and people of the sports circles.

the chinese delegation arrived here on june 6 from singapore after concluding friendly visits to thailand and singapore and participating in the international badminton exhibition matches in bangkok. at the invitation of the hongkong badminton association, the delegation gave two exhibitions here and won warm applause from more than 4,000 spectators.

CHINA AND JAPAN

Japanese Journalists' Friendship Delegation Leaves Peking

(NCNA-English Peking, Jun. 10, 1974)

the japanese journalists' friendship delegation, with shizuma kai as its leader, shigeo sato and eiichi suga as the deputy leaders and kunisuke iioka as the secretary-general, left here by train today to tour tachai, yenan, sian, loyang, changsha, shaoshan, shanghai and kwangchow before returning home. the delegation was seen off at the railway station by teng kang, leading member of a peking press organization, and ichihei sugiyama, member of the secretariat of the afro-asian journalists' association.

CHINA AND LAOS

Chinese Journalists' Delegation Concludes Friendly Visit to Lao Liberated Area

(NCNA-English Hanoi, Jun. 10, 1974)

the chinese journalists' delegation led by hsieh li-fu, deputy director of the hsinhua news agency, arrived here this afternoon after a friendly visit to the liberated area of laos.

the delegation visited the lao liberated area from june 1 to 9 at the invitation of the lao patriotic front central committee. on june 8, nouhak phoumsavan, standing member of the l.p.f. central committee, received the delegation in viengsay, sam neua province and had a cordial talk with all its members.

during its stay in the lao liberated area, the delegation called on some hero units of the lao people's liberation army, and visited sam neua city and xieng kho district (sam neua province) where outstanding achievements were made in building and production. they also visited khaosan pathet lao and the pathet lao radio. the delegation was warmly welcomed and cordially received everywhere.

sisana sisane gave a dinner on june 1 to warmly welcome the chinese journalists and a send-off dinner on june 8.

in passing through hanoi on its way to sam neua, the delegation was feted by khamphay boupha, member of the l.p.f. central committee and head of the l.p.f. representation in the democratic republic of viet nam.

CHINA AND MALAGASCAR

Head of Malagasy Government Receives Chinese Ambassador

(NCNA-English Peking, Jun. 11, 1974)

general gabriel ramanantsoa, head of government of the malagasy republic, on june 7 received and had a cordial and friendly talk with chinese ambassador li yao-wen who was leaving his post, according to a report from tananarive.

earlier, malagasy minister of foreign affairs didier ratsiraka, minister of the interior richard ratsimandrava and acting minister of foreign affairs and minister of information joel rakotomalala separately received the chinese ambassador. acting foreign minister rakotomalala gave a dinner in his honour.

to bid farewell, ambassador li yao-wen also gave a dinner. present at the dinner were malagasy minister of management of territory gilles andriamhazo, minister of economy and finance albert-marie ramaroson and other high-ranking officials.

ambassador li yao-wen left tananarive on june 8.

CHINA AND MEXICO

Chinese Wushu Delegation Gives Premiere in Mexico

(NCNA-English Mexico City, Jun. 10, 1974)

the chinese wushu (traditional chinese boxing and sword play) delegation gave the premiere at the national auditorium here this evening to the warm welcome of more than 5,000 spectators.

they performed 50 items including "play of sticks", "group tai chi boxing" and "group play of swords". these items show the new development of the chinese wushu after the great proletarian cultural revolution.

among the spectators were jose garcia cervantes, president of the mexican sports confederation; gloria caballero, general director of cultural affairs of the mexican foreign ministry; carlos bermudes, president of the league of revolutionary economists of mexico; helios farrell, president of the mexican table tennis federation; guillermo nasser, vice-president of the mexican society

of friendship with people's china; and virginia chapa, president of the society of friends of people's china. chinese ambassador yao kuang and other members of the diplomatic corps in mexico were also present.

after the show, ambassador yao kuang gave a reception for the delegation's visit to mexico. more than 500 mexican friends and chinese residents in mexico were present at the reception.

CHINA AND PAKISTAN

Vice Premier Teng Hsiao-ping Meets Pakistan Foreign Ministry Secretary Agha Shahi

(NCNA-English Peking, Jun. 10, 1974)

vice-premier teng hsiao-ping met and had a cordial and friendly conversation with secretary of the pakistan foreign ministry agha shahi here this morning.

present were m.a. jafri, director-general of the pakistan foreign ministry, who is accompanying mr. shahi on his current visit; mumtaz ali alvie, pakistan ambassador to china; and naseem mirza, minister of the pakistan embassy here.

also present were chiao kuan-hua, chinese vice-foreign minister; lu wei-chao, director of the asian affairs department, an chih-yuan, director of the department of international organizations and conferences and treaty and law, and kao chien-chung, deputy director of the protocol department, of the chinese foreign ministry; and chang han-chih, chen yen and chao ching-tien.

Pakistan Foreign Ministry Secretary Agha Shahi Leaves Peking for Home

(NCNA-English Peking, Jun. 10, 1974)

secretary of the pakistan foreign ministry agha shahi, and director-general of the ministry m.a. jafri accompanying him, concluded their official visit to china and left here for home by air this afternoon.

seeing the distinguished guests off at the airport were chiao kuan-hua, chinese vice-foreign minister; and the chinese foreign ministry's director of the asian affairs department lu wei-chao, director of the department of international organizations, conferences, treaty and law an chih-yuan, and deputy director of the protocol department kao chien-chung.

also present were pakistan ambassador to china mumtaz ali alvie and minister naseem mirza and other officials of the pakistan embassy here. candan azer, first secretary of the embassy of the republic of turkey here was also present.

during his stay in peking, mr. shahi visited the arts and crafts exhibition and toured hsiangshan (fragrant hill).

yesterday evening, ambassador alvie gave a banquet for mr. shahi's visit to china.

CHINA AND SUDAN

Sudanese President Receives Chinese Ambassador

(NCNA-English Khartoum, Jun. 10, 1974)

president nimeri of sudan today received and had a cordial and friendly talk with chinese ambassador yang shou-cheng who is leaving here at the end of his term of office.

CHINA AND UGANDA

Uganda President Receives Chinese Economic-Technical Survey Team

(NCNA-English Kampala, Jun. 9, 1974)

president idi amin of uganda received here on june 6 all members of the visiting chinese economic and technical survey team led by yu shu-kuang and had a warm and friendly talk with them.

kabanda, director of planning and economic development in the presidential office, and chinese ambassador to uganda ke pu-hai were present.

CHINA AND VIETNAM

Chairman Truong Chinh Leaves Peking for Home at Head of DRVN National Assembly Delegation

(NCNA-English Peking, Jun. 11, 1974)

truong chinh, member of the political bureau of the central committee of the viet nam workers' party and chairman of the standing committee of the national assembly of the democratic republic of viet nam, left here for home by special plane this morning at the head of the delegation of the d.r.v.n. national assembly.

the delegation was seen off at the airport by hsu hsiang-chien, vice-chairman of the standing committee of the national people's congress; han nien-lung, vice-foreign minister; and liang feng, deputy director of the asian affairs department, and fu shun-ho, deputy director of the protocol department, of the chinese foreign ministry.

nguyen tien, charge d'affaires ad interim of the d.r.v.n. embassy here; nguyen van quang, ambassador of the republic of south viet nam to china, and diplomatic officials of the two embassies, were also present.

yesterday afternoon, accompanied by vice-foreign minister han nien-lung, the delegation saw archaeological finds unearthed during the great proletarian cultural revolution and an exhibition on art handicrafts.

CHINA AND WEST GERMANY

Chinese Trade Delegation Holds Talks with West German Delegation

(NCNA-English Bonn, Jun. 10, 1974)

the chinese trade delegation headed by sun so-chang, vice-director of the ministry of foreign trade, took part in the first meeting of the sino-west german mixed committee here today.

the west german delegation attending the committee meeting was headed by peter hermes, director of trade policy of the foreign ministry.

the meeting was held in accordance with the sino-west german trade and payments agreement signed last year.

dr. hans-georg sachs, secretary of state of the west german foreign ministry, received all members of the chinese trade delegation this afternoon.

the chinese trade delegation arrived in west germany on june 8.

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* NATIONAL *
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CORRESPONDENCE EDUCATION

Institutions of Higher Learning in Shanghai Run Spare-Time Correspondence Education for Educated Youth

(Peking Jen-min Jih-pao, June 7, 1974)

(NCNA Shanghai, June 6, 1974) For the sake of helping the young intellectuals sent to the countryside to link up the practice of the three great revolutionary movements with the actual study of revolutionary theory and cultural and scientific knowledge, over ten institutions of higher learning in Shanghai are running spare-time correspondence education for young intellectuals in the five provinces of Heilungkiang, Kirin, Yunnan, Kiangsu and Anhwei, with nearly 30,000 young intellectuals participating in this form of study. This is another new thing appearing on the battleground of education in the movement to criticize Lin Piao and Confucius.

Before the great proletarian cultural revolution, some institutions of higher learning in Shanghai had also adopted this form of correspondence education. However, due to the domination of the revisionist line in education at that time, the target of correspondence courses was not the broad masses of workers and peasants, and the content of teaching also suffered seriously from "three separations." This time, the various schools have criticized all kinds of hazards caused by the revisionist educational line in the sphere of education, and strived to develop correspondence education in accordance with Chairman Mao's thinking on education, thus enabling a new look to appear in such fields as the orientation of running the school, the content of teaching materials, the method of teaching and organizational measures. In close conjunction with actual demands of the countryside, the correspondence courses conducted in various localities by the more than ten institutions of higher learning in Shanghai are mainly divided into the three categories of politics and language, agricultural production knowledge and medicine and public health. The duration of the various courses generally runs from half a year to one year. Students are enrolled on the basis of voluntary registration, recommendation by the masses and approval of the leadership. Educated young people taking part in correspondence courses are organized into neighborhood study groups according to the subject they are studying, and are supplied with teaching materials by the schools concerned for conducting private study and dis-

cussion. When problems are encountered in the course of study, they can write to the institutions of higher learning concerned in Shanghai to make inquiries. Besides assuming the responsibility of making reply by letters, the schools also periodically send out visiting teachers to give on-the-spot instructions and hold short-term classes.

Owing to the fact that this is a new line of work, this term of correspondence education bears an experimental nature. It is first developed in a district with a concentration of young intellectuals selected by each province, and experience has first to be obtained before it can be gradually popularized. Main responsibility for correspondence education in various localities is basically assumed by a single institution of higher learning in Shanghai, which works in cooperation from other schools, so that lessons in such fields as science and engineering and medicine can be linked up into a whole. All schools regard the proper running of this term of correspondence education as a practical action for enthusiastically supporting the rustication of young intellectuals and thoroughly criticizing the malicious attacks by the Lin Piao clique against this revolutionary new thing. They release for transfer part of the teachers and cadres to take special charge of work in this field, and organize manpower to prepare and print teaching materials for correspondence courses. They send people to districts where correspondence courses are run to conduct investigations and visits and to solicit the views of local Party and government leaders as well as the poor and lower-middle peasants and educated young people. A great deal of ground work is thus carried out to insure that the smooth development of correspondence education. The leadership departments at all places also attach great importance to correspondence education. They have engaged a number of workers and peasants with practical experience as well as cadres, teachers and medical personnel as part-time lecturers to guide and help the young intellectuals to study by correspondence. Some of the districts have also designated some factories as practice bases for the young intellectuals so as to provide conditions for correspondence education to better carry out the combination of theory with practice.

Correspondence education is most welcome to the broad masses of educated young people. After hearing the enrollment news, many young people said in delight: "For the sake of better building a socialist new countryside, we urgently need to master more knowledge of class struggle and the struggle for production. Now it is really just wonderful that correspondence education has come to us." They enthusiastically eulogize the deep and sincere concern shown by the Party toward the young intellectuals, and are determined to study as they work, and raise unremittingly their awareness of class struggle and the two-line struggle so as to learn more skills for serving the poor and lower-middle peasants, and to temper themselves and grow up in the vast countryside.

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(NCNA Kunming, June 6, 1974) Institutions of higher learning in Shanghai municipality have recently run spare-time correspondence education on a trial basis for rusticated young intellectuals in the Hsishuang Panna Thai Nationality Autonomous Chou, Yunnan Province. Filled with

elation, more than 2,500 young intellectuals are taking part in study through correspondence courses in six teaching centers in such places as Chinghung, Mengla and Menghai, etc.

Over the past few years, more than 50,000 educated young people from Peking, Shanghai, Szechwan, Kunming and other places have come to the villages of Hsishuang Panna on the frontier of the motherland to receive re-education from the poor and lower-middle peasants and to take part in collective productive labor. For the sake of helping this group of rusticated young intellectuals with their study of revolutionary theory and cultural and scientific knowledge, the Shanghai Municipal No. 1 Hospital, Futan University and Chiaot'ung University have set up teaching centers for spare-time correspondence education in such places as Yünchinghung, Tamenglung, Mengyang, Kanlanpa, Mengla and Menghai in Hsishuang Panna where there is a concentration of young intellectuals. Spare-time correspondence education has set up four courses in selected reading of works by Marx and Lenin and the writings of Chairman Mao, writing, rural electrification and common diseases in the countryside, to take in young intellectuals with the junior-middle school or higher cultural standard who have come to the production-construction corps or joined and settled in production teams. The students need not be separated from productive labor, and in conjunction with the practice of revolution in the countryside, after half a year or so of private study and tutoring by correspondence in revolutionary theory, they are able to master a certain amount of vocational knowledge and skills.

The experimental operation of spare-time correspondence education is a new socialist thing emerging in the movement to criticize Lin Piao and Confucius. For the sake of running this thing properly, the Shanghai Municipal Bureau of Education, the study comfort delegation sent by the Shanghai municipality to Yunnan, and the workers' propaganda teams and teachers of the relevant institutions of higher learning in Shanghai, have visited the countryside of Hsishuang Panna to listen extensively to the views of the poor and lower-middle peasants of various nationalities and educated young people and to acquaint themselves with the rural revolution and the production and construction needs of the frontierland as well as conditions of the rusticated young intellectuals for study so as to use these conditions as reference in the compilation of teaching materials. The Party committees and educational departments at various levels in the Hsishuang Panna Thai Nationality Autonomous Chou attach great importance to the work of running correspondence education on an experimental basis, with the responsible comrades of the Party committee of the autonomous chou personally taking command. They have set up a leadership group for spare-time correspondence education to give support in way of manpower, material resources and expenses, and recommend the workers and poor and lower-middle peasants of various nationalities to act concurrently as tutors for correspondence education. The broad masses of rusticated young intellectuals said gratefully: "Spare-time correspondence education has moved from the city to the countryside on the frontier to train red-and-expert personnel

capable of taking up both the pen and the sword. This is a telling criticism of "the student having completed his learning should apply himself to be an officer" propagated by Lin Piao and Confucius. This kind of education is more conducive to our taking root in the frontier and building up the frontier."

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STUDY OF "ON COALITION GOVERNMENT"

A Sharp Weapon for Criticizing the Idealist Conception in History

- a summing-up of historical experience in the study of "On Coalition Government"

by

the Worker Writing Group of the T'angshan Engine and Rolling Stock Factory

(Peking Kuang-ming Jih-pao, May 16, 1974)

"Class struggle, some classes triumph, others are eliminated. Such is history, such is in the history of civilization for thousands of years. To interpret history from this viewpoint is historical materialism; standing in opposition to this viewpoint is historical idealism." ("Cast Away Illusions, Prepare for Struggle") Historical materialism holds that history is made by slaves. Historical idealism, on the very contrary, holds that history is made by heroes. The counter-revolutionary double-dealer, renegade and traitor Lin Piao was originally a diehard advocating historical idealism. But to confuse the minds of the public, he played a double-game and concocted the so-called reactionary theory that "heroes and the slave jointly make history" to cover up the reactionary essence of "heroes are makers of history."

To criticize the reactionary theory that "heroes and slave jointly make history," we restudied Chairman Mao's political report "On Coalition Government" to the 7th National Party Congress. In this brilliant document, Chairman Mao highly praised the great historical role played by the masses of the people in the War of Resistance against Japanese Aggression, summed up in depth the experience of the Chinese people in the war of resistance under the leadership of the Chinese Communist Party and clearly pointed out the orientation for the victory of the Chinese people in the war of resistance. Meanwhile, in a thorough criticism of the idealist conception of history advocated by the Kuomintang reactionary group, he put forward the well-known principle that "the people, and the people alone, are the motive force in the making of world history." This work is a brilliant example in the application of historical materialism to the summing-up of historical experience.

Following this, in the concluding speech, "The Foolish Old Man Who Removed the Mountains," at the 7th National Party Congress, Chairman Mao put forward the revolutionary line for "arousing the masses to the full" and "defeating the Japanese aggressors and liberating the people of the whole country." This brought about an early victory in the War of Resistance against Japanese Aggression. It was also at this time and at the same congress that Lin Piao vigorously air an opposite view and basically denied the great historic role played by the broad masses of laboring people in the War of Resistance against Japanese Aggression. He slandered that the

workers and peasants showed no concern for the War of Resistance against Japanese Aggression and for the important affairs of the nation, but were concerned only with "oil, salt, sauce, vinegar and firewood and their wives and children." Regarding this fundamental question of approach toward the masses of the people, Chairman Mao's political report and Lin Piao's speech at the 7th National Party Congress clearly represented two diametrically opposed lines. One was the line of historical materialism advocating that the slaves are the makers of history, while the other was the line of historical idealism advocating that the heroes are makers of history. Therefore, it is of major significance for us to criticize Lin Piao's historical idealism and seriously study this brilliant document "On Coalition Government" by Chairman Mao.

In "On Coalition Government," Chairman Mao taught us that in summing up the history of revolutionary struggle, we should take the people's role in struggle and their struggle experience as a basic starting point and recognize therefrom the law of revolution for guiding the revolutionary struggle in the future. Chairman Mao pointed out that the basic experience in the period of the War of Resistance against Japanese Aggression was that on the question of approach toward the people's participation in the War of Resistance against Japanese Aggression, there was at all times the struggle between the two lines, one being the line of a people's war waged by the Chinese people that had awakened and united under the leadership of the Chinese Communist Party, and the other the line of passive resistance forced on the Chinese people by the Kuomintang government. The former line could defeat the Japanese aggressors, and the latter not only could not defeat the Japanese aggressors but on the contrary could only actually help the Japanese aggressors endanger the War of Resistance against Japanese Aggression, when some aspects were taken into consideration. Here, Chairman Mao raised the arousing of and reliance on the masses to the plane of two-line struggle and took it as a fundamental problem for discussion. The inevitable result of the development of history was that "educate by the war, the people will win the war, win peace and win progress." Under the leadership of the Communist Party, the masses of people are tempered in the revolutionary struggle. They ultimately emerge as the victors in history. This is the law governing the development of history.

Our study of these teachings of Chairman Mao's in association with the history of revolutionary struggle in our own factory has given us a warmer understanding of things. My factory is an old one with a history of almost a century. In the various stages of modern revolution in China, the workers were always united with the people of the whole country. They mounted the stage of history and fought to push history forward. In the period of the "May 4" Movement, the workers of our factory joined the ranks of the people of the whole country in their anti-imperialist and anti-feudalist struggle. Within a short period of half a year, they staged three strikes and participated in four demonstrations. Not long after the founding of the Chinese Communist Party, the first Party organization of the T'angshan district--the CCP Committee of the T'angshan District--was set up in our factory, and the struggle was made

a more spectacular affair. During the first and second revolutionary civil wars, it could be said that the struggle against the class enemy at home and abroad had never stopped for a single day. During the period of the War of Resistance against Japanese Aggression, many workers came to the factory to publicize the Communist Party's policy against Japan and left the factory to support the 8th Route Army in the War of Resistance against Japanese Aggression. Many people constantly braved the chilly winds and driving rains at night, and ran one blockade after another to bring to the liberated areas steel wire, piecegoods, rubber shoes and medicines urgently needed by the 8th Route Army. To support the War of Resistance against Japanese Aggression, some workers also directly joined the 8th Route Army and took part in battles against Japanese aggressors. During the period of the war of liberation, the workers waged a face-to-face struggle against the Kuomintang reactionary group. On the eve of liberation, a large-scale struggle to safeguard the factory was organized. They protected the people's property, and made active contributions toward the cause of liberation.

What we went through in person effectively showed that the Chinese laboring people were definitely not stupid people who showed no concern for the War of Resistance against Japanese Aggression and the important affairs of the nation and paid attention only to "oil, salt, sauce, vinegar and firewood" and their "wives and children." On the contrary, they were heroes who waged hard struggle and unhesitatingly shed blood and laid down their lives for the interests of the people and the nation. Lin Piao's malicious blasts and slanders against the laboring people could only serve to show that he was the sworn enemy of the laboring people.

To stave off the fate of an impending doom, Lin Piao, like all reactionaries in history, desperately advocated historical idealism. Be it "heroes are makers of history" or "heroes and slaves jointly make history," and no matter how the allegation may vary, the principle is the same. All the stuff involved is nothing but a carbon copy of the reactionary fallacies: "There are only the wise of the highest class, and the stupid of the lowest class, who cannot be changed." "If there were not men of a superior grade, there would be none to rule the countrymen. If there are not countrymen, there would be none to support the men of the superior grade." It is only aimed at proving the point that it is justified for the exploiters to practice exploitation and that the oppressors to practice oppression.

Shortly after liberation, the broad masses of workers and peasants stood up as masters of the house. At that time, the capitalists and the landlords went so far as to whip up an evil wind. In the debate on "who feeds whom?" they turned things upside down as if it were not they who exploited the workers and peasants but, on the contrary, it was they who fed the workers and peasants. This advertised not only exploitation is justified but also there is "merit" in exploitation. Renegade Liu Shao-ch'i was a representative figure advocating these reactionary fallacies. Lin Piao, on the one hand, styled himself as "the most exalted" and a "superman," analogized himself as the "celestial horse" and played himself

up as a "genius" "taking orders from heaven." On the other hand, he slandered the workers and peasants as the mean people interested only in "making money" and "laying hold of rice." Since Lin Piao was the "most exalted" and the "superman," he was of course entitled to "have everything under his command and everything at his disposal," and the laboring people were fit only "to carry out what they understand and also carry out what they do not understand." The hero had everything under his command and at his disposal, and the slaves could only blindly carry out his orders. The hero was entitled to exploit and oppress the slaves, and the latter could only be exploited and oppressed by the hero. This was the essence of Lin Piao's so-called "theory of jointly making history."

Marx and Engels had thoroughly analyzed and sternly criticized the reactionary nature of the theory that "heroes are the makers of history." Analytically, Marx and Engels said that this reactionary theory attempted to negate that the process of the development of history was decided by the masses of the people and to affirm that the process was decided by a so-called eternal and immutable natural law. The "virtuous and noble people understood this eternal natural law, and acted according to it. The "stupid and lowly people" did not understand this eternal natural law, and ran counter to it. These two contradictory actions form a class contradiction. Such a class contradiction was in itself taken as something eternal and immutable. As was pointed out by Marx and Engels, this reactionary theory in essence attempted to prove that the class differences produced in history were natural differences, and people had to bow to those born to be noble and virtuous persons, respect these differences and take them as part of the eternal natural law. In one word, they should worship the genius. "The final answer obtained is that the noble, the virtuous and the wise should rule." (A book review in "Political and Economic Commentaries, New Rhine," No. 4) The study of the criticism by Marx and Engels has made us understand that historical idealism is basically aimed at opposing the theory of class struggle and takes the rule of the reactionary ruler and the laboring people as the ruled as an eternal and immutable law. Here lies the sinister purpose behind Lin Piao's energetic advocation of the "theory of genius."

Lin Piao's hostility toward the revolution and the people was dictated by his class nature. In the words of us workers, "Just as a certain seed yields its own kind of gourds, a specific class has its own language." In "On Coalition Government," when Chairman Mao criticized the policy of passive resistance against Japanese aggression and the domestic policy of opposing the people followed by the Kuomintang reactionary clique, he pointed out that the reason the Kuomintang reactionary clique practiced such policies was that they represented the interests of the big landlords, big bankers and big compradors. This was the main root cause of all problems. Representing the interests of big landlords, big bankers and big compradors, they inevitably made a desperate bid to uphold the rule of the fascist dictatorship. Consequently, they were afraid of the people rising up, afraid of the democratic movement and afraid of the people's war against Japan. As a result, they became an obstacle to the Chinese people's war of resistance against Japanese aggression and were spurned by the people.

Like the Kuomintang reactionary clique, Lin Piao also represented the interests of the landlord and bourgeois classes and similarly, followed an anti-people line. This was also dictated by his reactionary class nature. The doctrines of Confucius and Mencius are the spiritual weapons of the reactionary rulers through all ages in China for opposing the revolution. In his vain attempt to establish a bourgeois fascist political regime, Lin Piao inevitably turned to the doctrines of Confucius and Mencius. This was no accident, and had its deep roots in social history and class roots. At present, the broad masses of laboring people in our country are unfolding a struggle to criticize Lin Piao and Confucius. This will again prove that the people are the motive force in the making of history and that Lin Piao, his self-styled history-making "hero" is nothing but a little clown who vainly attempted to thwart the advance of the wheel of history and was as a result crushed by the wheel of history.

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GLORIFICATION OF PROLETARIAN CULTURAL REVOLUTION

The Great Cultural Revolution Makes Me Realize That the Line Decides Everything

by

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(Peking Kuang-ming Jih-pao, May 18, 1974)

In the penetrating campaign to criticize Lin Piao and Confucius, I have reviewed a series of important directives issued by Chairman Mao in the great proletarian cultural revolution and found in retrospect that the ideological changes undergone by me before and after the great cultural revolution are of great significance. The great leader Chairman Mao teaches: "The current great proletarian cultural revolution is absolutely necessary and most timely for consolidating the proletarian dictatorship, preventing capitalist restoration and building socialism." It is precisely this great revolution that has not only smashed the two bourgeois headquarters headed by Liu Shao-ch'i and Lin Piao and further consolidated the proletarian dictatorship but also given an education to the broad masses of cadres and enabled them to raise their awareness of class struggle, the two-line struggle and continuous revolution, to strengthen their consciousness in implementing Chairman Mao's proletarian revolutionary line and to bring out their revolutionary youth. In this respect, I have a deep impression.

In 1963, the Party organization at a higher level transferred me to the Wuyaots'un commune as its head. Not long afterward, I was appointed as acting Party committee secretary. Before I came here, I heard that this commune was relatively backward in its agricultural production. Its grain output averaged only 200-odd catties per mow, and its other work was also of mediocre quality. I arrived to find things just as such. It occurred to me that in order to remove its label as a backward commune, it was first necessary to get ahead in the matter of grain production. Only with grain output brought to a higher level could other work in turn improve. Some comrades also said to me, "Secretary An, whether or not our commune can do a good job in work depends on a high or low output of grain. So long as you can raise grain output, your prestige will be high, your words will carry weight, and visitors will also come to our commune." These words quite impressed me and I felt them justified. Dominated by such an idea, I engrossed myself in production all day long, urging cultivation in spring, crop management in summer, harvesting in autumn and manure application in winter. What possessed my mind was grain, what I kept an eye on was the per-mow output and what I talked about at meetings was production. I constantly told the commune members, "So long as everyone does a good job, more grain can be reaped and more ration grain can be distributed." I also bought myself a hoe, an iron shovel, a sickle and other labor tools. Along with the broad masses of cadres and commune members, I ran about up and down, driving myself like

mad. I thought that by acting the way I did I could surely bring about changes in the picture of production. But after two whole years of effort, there was no change in the production outlook, and the cadres and commune members made many complaints against me. I was in a state of great anxiety.

At this juncture, the great proletarian cultural revolution personally initiated and led by the great leader Chairman Mao got off to a roaring start. The masses put up many big-character posters against me. I was criticized for my following the revisionist line and following the capitalist road. I was at first unable to arrive at a right perception of the mass criticism. I felt that as I joined the revolution at the age of 19, I had done a lot of work. I now kept busy all day long, toiling and moiling for no other reason than to raise grain output as fast as possible. This was for the good of everyone. However, despite my efforts, I had done "a thankless job." In a word, I felt rather upset.

Following the development of the great proletarian cultural revolution, the broad revolutionary masses penetratingly criticized Liu Shao-ch'i's counter-revolutionary revisionist line and, at the same time, sternly criticized my own mistakes. The poor and lower-middle peasants approached me on many occasions and joined me in studying Chairman Mao's works and in contrasting the sufferings of the past with today's happiness. They pointed out to me the seriousness and the danger of the mistakes I had committed. In light of every view put forward by the masses, I set forth one problem after another. I repeatedly studied Chairman Mao's relevant teachings. I started to look for the ideological root cause of my mistakes from the line. Things cleard up in my mind.

Take for instance the Yüyenshih brigade, an object of my constant effort. This brigade had a low output and started out with a poor foundation. In order to raise funds for agriculture, the brigade organized the able-bodied laborers to take up contract work elsewhere, with nothing but money in mind. In this way, some other commune members were also unable to take up collective production with peace of mind. This situation did not arouse my attention. On the contrary, I took this capitalist tendency as a good approach toward the solution of the problem of lack of funds for agriculture. I erroneously thought that this approach could invigorate the collective economy without giving the individual commune members a bad deal. I said to the commune members, "With people going elsewhere to earn money and with people working at home, there's no worry about production not moving up in our brigade!"

Because I myself implemented a revisionist line and instilled capitalist ideas into others, how could I arouse the socialist activism of the broad masses of cadres and commune members? Therefore, the more I tried to encourage them the more discouraged they got. The more I resorted to "material incentives" the more miserably I failed in raising production. After several years of work, grain output in this brigade still hovered around 300 catties. At that time, the poor and lower-middle peasants incisively pointed out to me, "You only care for money, but have forgotten the line. How can there be any change in grain out-

put?" However, I basically ignored the poor and lower-middle peasants' sincere criticism, and erroneously thought that it was wilfully made to find fault with me.

Why was it that I had not taken all this as a problem of the orientation and the line? It was chiefly because I had forgotten the Party's basic line for the historical period of socialism and forgotten class struggle and the two-line struggle. I erroneously thought that since the means of production of the landlord and bourgeois classes had come under the ownership of the state and the collective, and the question of struggle between the socialist road and the capitalist road had been solved, the main task of the present was to expand production and improve the people's livelihood. I did not understand that after the basic completion of the socialist transformation of the ownership of means of production, "class struggle is not over" and "there are still classes, class contradictions and class struggle, there is the struggle between the socialist road and the capitalist road and there is the danger of capitalist restoration." Although the landlord and bourgeois classes have been expropriated of their means of production they still exist with us and have not given up hope, their exploiting-class ideology could not be expropriated and will for a long time rot and spread its stench in society to poison the minds of the revolutionary people. If we don't fight against these ideas and let them spread, the socialist collective economy would slip down onto the capitalist evil road. Because of my inadequate understanding of the protractedness, acuteness and complexity of the struggle between the two classes, the two roads and the two lines in the historical period of socialism, I ran counter to Chairman Mao's revolutionary line and deviated from the socialist orientation.

There is yet another incident to be mentioned: In 1965, as the commune members of the Wuyaots'un brigade were digging for yam, a rich-peasant element who had not been properly transformed stealthily removed with the shovel ten pieces of yam while the people were busily at work and did not pay any attention to him. After discovering this, the commune members immediately waged a struggle against him. The moment the commune members got off work, they informed me of this rich peasant element's crime in wrecking production. They said that this was a reflection of class struggle and asked me to pay attention to the matter. After hearing this, I did not agree with them and reproved them saying, "How can there be that many cases of class struggle?" I thought that the landlords and rich peasants had been given the same kind of work, allowed workpoints and distributed grain like everyone else! I therefore told the commune members, "His removal of a few yams may be due to his selfishness or lack of care in a haste, and it will do for the brigade to give him some criticism or education." In this way, this rich-peasant element was let off lightly.

Didn't this show that I had been poisoned by Liu Shao-ch'i's "theory of the dying out of class struggle" and "theory of only productive forces count?" Had not the great cultural revolution saved me in time and the masses rendered me warm assistance, I would have drawn farther away from Chairman Mao's revolutionary line, done greater damage to the Party and the people and at last slipped down the revisionist quagmire. I realized that if a communist engrossed himself all day long with routine work without bearing in mind Chairman Mao's proletarian revolutionary line, he would lose

his bearings, would be deceived and duped and would eventually promote revisionism and capitalism. With heightened awareness, I made a serious self-examination among the masses and won the understanding of the masses. The broad masses of poor and lower-middle peasants warmly told me, "The criticism of you by everyone is for helping you correct your mistakes, carry out better Chairman Mao's revolutionary line and lead us to follow forever the socialist road."

In 1970, I was re-elected secretary of the Party committee of this commune. I absorbed profound experience and lessons from the two-line struggle and seriously studied works by Marx and Lenin and Chairman Mao's writings. I assiduously studied Chairman Mao's theory of continuing the revolution under the dictatorship of the proletariat, and required myself to apply the class and class-struggle viewpoints to observing and analyzing problems. Meanwhile, I led "the squad members" of the Party committee to grasp major issues, the line and political-ideological work with concerted efforts and put revolution in command of production.

Later, I again came to the Yüyenshih brigade to join the cadres and commune members in holding a line-education study class. Everyone was led to seriously study the Party's basic line for the historical period of socialism, to conduct on a broad front activities in contrasting the sufferings of the past with today's happiness. In association with the reality of class struggle in the brigade, everyone set forth in a big way the manifestations of capitalist tendencies, discussed their dangers and dug out the root causes. The cadres and commune members were enabled to raise their awareness of class struggle and correctly orient themselves toward socialism. The family dependents of some commune members wrote to those committed to contract work elsewhere to give them the benefit of ideological work and urged them to come home to grasp revolution and promote production. On the basis of the full mobilization of the masses, everyone dealt a crushing blow to the class enemy's disruptive activities and energetically aroused the socialist activism of the broad masses of cadres and the people.

Under the guidance of Chairman Mao's proletarian revolutionary line, the masses of commune member of the whole village followed the example of the Tachai poor and lower-middle peasants, grasped major issues and stimulated progress in a big way. After two years of hard struggle, by 1973, grain output of the whole brigade had crossed the "Yangtze River," and the per-mow output reached 832 catties. The brigade became an advanced unit in "learning from Tachai in agriculture" in the whole hsien.

We popularized the experience acquired at the Yüyenshih brigade in the whole commune. The whole commune immediately whipped up a mass movement to vigorously grasp class struggle, to adhere to the socialist orientation and to make a penetrating effort in "learning from Tachai in agriculture." I also went deep into the midst of the masses and persisted in eating, living and laboring together with the broad masses of poor and lower-middle peasants and in unearthing and solving problems in good time. Meanwhile, we seriously carried out to the letter the general and specific policies of the Party. The broad masses of cadres and commune members called forth their sky-rocketing revolutionary effort and fought with dauntless revolutionary spirit against heaven and earth, the class enemy and the

wrong line. A spectacular campaign to "learn from Tachai in agriculture" was launched vigorously in the whole commune. We also thoroughly carried out Chairman Mao's policy of "all-round development with grain as the key link." Under the situation of insuring that the forefront of agricultural production had adequate labor power, more than twenty side occupations were started by relying on locally available natural resources. The past practice of giving up agriculture for commerce and those former side occupations which were incorrect in orientation or line were reorganized and overhauled.

Last year, the income of the whole commune from side occupations amounted to over ¥400,000. In the two years of 1972 and 1973, there were bought 52 diesel engines, 30 shellers, 2 small tractors, 15 electric motors and 56 big animals. In the construction of water conservation projects, 30 new pump-wells were sunk and three new canals that involved 200,000 cubic meters of earth work and had a total length of 30 li were built. Forty-one sluicegates and bridge culverts were also constructed. An effective boost was thus given to the development of agricultural production. The total grain output in the whole commune met the goal set in the "National Program for Agricultural Production" in 1969 and surpassed the "Yellow River" in 1971. Last year, the per-mow output amounted to 706 catties, which was more than double that before the great cultural revolution. A contribution of 1,400,000 catties was made to the state. The collective reserve stock increased continuously and the living standard of the commune members gradually improved. All this represents the rich fruit brought by the great proletarian cultural revolution and a victory for Chairman Mao's proletarian revolutionary line.

The change in the features of our commune and in my personal thinking fully shows that the great proletarian cultural revolution is entirely necessary and unusually timely. The facts are for all to see, and can in no way be obliterated by a few sinister remarks and by Lin Piao and his sworn confederates. In the current penetrating struggle to criticize Lin Piao and Confucius, I must seriously study Marxism-Leninism-Mao Tse-tung's thought, firmly bear in mind the Party's basic line, stand in the forefront of struggle, penetratingly criticize the ultra-right essence of Lin Piao's counter-revolutionary revisionist line, strive to raise my awareness of class struggle and the two-line struggle, persist in continuing the revolution under the dictatorship of the proletariat, and use practical action to consolidate and develop the fruits of the victory in the great proletarian cultural revolution.

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Hung-ch'i Article Tells How Cultural Revolution Promotes Farm Production

(NCNA-English Peking, Jun. 13, 1974)

an article in the latest issue of the journal "red flag" tells how a north china production brigade increased its grain output 3.8-fold in the eight years from 1966, the year the great proletarian cutural revolution began, to 1973.

written by the party branch of the hsinghsien production brigade in taming county, hopei province, the article is entitled "cultural revolution stimulates great progress in farm production". it reads in part as follows:

hsinghsien brigade is located on a former yellow river bed. in the past, its less than 200 hectares of land were covered with sand and overgrown with weeds.

the brigade party branch led the commune members in criticizing the revisionist lines of liu shao-chi and lin piao in the great proletarian cultural revolution, the movement to criticize lin piao and rectify the style of work and the current movement to criticize lin piao and confucius. chairman mao's revolutionary line struck deeper root among the poor and lower-middle peasants and other commune members. this increased their socialist enthusiasm, resulting in big progress in agricultural production every year. the brigade's grain output topped three tons per hectare in 1967, 3.7 tons in 1968, six tons in 1970 and 7.5 tons in 1972 and 1973. our wheat crop is doing very well this year. a better harvest is expected.

facts show that agricultural production can develop at an unprecedented speed and on an unprecedented scale if the initiative and creativeness of the people are fully aroused under the guidance of the correct line.

in the old society, the grain yield of our area was only about 0.7 tons per hectare even in good years. progress was made after liberation when we embarked on the socialist road. but liu shao-chi's revisionist line dampened the commune members' socialist enthusiasm and per-hectare yield hovered around 2.25 tons before the great cultural revolution.

since the cultural revolution began in 1966, the brigade party branch has organized the cadres and commune members to study works by marx, engels, lenin and stalin and chairman mao's works, regarding this as its fundamental task. we have an evening political school for the brigade and 50 study classes for the production teams. there are instructors helping the cadres and commune members in their study. we have organized commune members to study marxism-leninism-mao tsetung thought seriously

in close connection with current situation and tasks. by contrasting past misery with present happiness, the commune members have come to understand the relations between their daily work and the great goal of the revolution and therefore have regarded farming for the revolution as a glorious task. social wealth does not fall from the skies; it is created by the working people through labour. since the commune members know clearly what they work for, they are able to make conscious efforts in the interests of the revolution, fearing neither hardship nor fatigue.

the brigade has organized an amateur theatrical group, a radio rediffusion station and a film projection group, set up reading rooms and arranged a class education exhibition to disseminate socialist ideas, oppose capitalist tendencies, praise new socialist spirit and repudiate the old feudal, capitalist and revisionist ideas and culture.

the commune members' awareness of class struggle and the struggle between the two lines has increased steadily as a result of consistent education in the party's basic line. this has given full play to their enthusiasm for socialism and led to the fast development of agricultural production.

hsinghsien brigade used to suffer from sand storms and its land was covered with sand dunes and cut up by deep gullies. these conditions, however, failed to discourage the commune members who said: "since tachai can open up fields by cutting into rocky mountains and reap good harvests on mountain slopes, we certainly can remove the sand dunes, fill up the gullies and paint a beautiful picture on the old yellow river bed."

relying on the socialist initiative of the commune members, we removed in the past few years more than a hundred sand dunes, filled up ten gullies, planted around 47 hectares of tree belts, built 32 pump wells, dug six drainage ditches and levelled most of the land, thus ensuring stable high yields regardless of drought or water-logging.

this production brigade used to be poor. should it ask the state for help or rely on its own means? the poor and lower-middle peasants criticized the revisionist lines of liu shao-chi and lin piao and fully displayed the revolutionary spirit of arduous struggle and self-reliance. they built kilns to make bricks for the pump wells, collected seeds to set up tree nurseries for afforestation and accumulated funds for bigger projects by reserving some money each year after a good harvest.

relying on the strength of the collective economy, the production brigade has overcome many difficulties and made some initial changes in farming conditions.

chairman mao teaches us: "in all the practical work of our party, all correct leadership is necessarily 'from the masses, to the masses'." the poor and lower-middle peasants are wise, far-sighted, and are familiar with local weather, soil and other conditions. they know best how to achieve greater, faster, better and more economical results in their work. therefore, the brigade party branch puts before the commune members for discussion all important matters, such as the production plan for the year, the annual income distribution plan and major construction projects, before carrying them out.

in 1971, our grain yield was 6.6 tons per hectare. at the party branch meeting discussing the production plan for the next year, some comrades doubted whether it was possible to reach the 7.5-ton-per-hectare target. the party branch put the question before the commune members. they said: "we are tilling the land for the revolution. therefore we must take big strides. we are determined to surpass the 7.5-ton target." the party branch resolutely supported their revolutionary spirit and led them in summing up experience and tapping production potential.

they met an extraordinarily severe drought in 1972. there was not a drop of rain the whole spring and through the summer. but the fighting spirit of the commune members was very high. they made full use of all available water resources and looked for new ones and watered the crops day and night. in this way, the brigade reaped a bumper harvest that year. grain output exceeded 7.9 tons per hectare. this experience helped us understand better that we can overcome all difficulties by relying on the strength of the masses, whose wisdom is boundless.

in the past, this production brigade only grew grain. later, at suggestion of commune members, the brigade dredged and cleaned five ponds to breed fish, planted trees on roadsides and embankments and encouraged pig raising. at the same time, it set up an oil pressing mill, a bean vermicelli mill, a brick kiln, plaiting and weaving groups and other undertakings. every year the brigade gets more than 70,000 yuan from these sources for the development of agriculture.

all this shows that by placing confidence in the masses and relying upon them, it is possible to bring out the latent force in production and increase grain production continuously.

CRITICISM OF LIN PIAO AND CONFUCIUS

Northeast China Steel Workers Criticize Lin Piao, Confucius

(NCNA-English Shenyang, Jun. 12, 1974)

workers of china's biggest steel centre, the anshan iron and steel company in northeast china's liaoning province, are using marxism-leninism-mao tsetung thought as their weapon to criticize lin piao and confucius.

the workers and cadres write big-character posters and hold meetings after working hours to criticize lin piao's attempt for a capitalist restoration and his revisionist line as well as confucius' reactionary ideology.

wang hui, a worker in the no. 2 sintering shop, has written more than 40 big-character posters and ten articles criticizing lin piao and confucius since the current movement started. he compared lin piao's revisionist line with lassallism and the doctrines of confucius and mencius, and made a penetrating criticism of lin piao's reactionary programme for "restraining oneself and returning to the rites" in the light of the marxist-leninist viewpoint on classes and class struggle.

since the movement to criticize lin piao and rectify the style of work started in 1971 he has read the "manifesto of the communist party" "critique of the gotha programme" "the state and revolution" and other marxist-leninist works as well as the four volumes of "selected works of mao tsetung". he has organized a marxist study group with his fellow workers.

in the movement to criticize lin piao and confucius, the company's cast-iron tubing mill ran an exhibition on class education. some veteran workers who had been child labourers before liberation acted as guides. they related their miserable life in the old society and criticized lin piao's attempt to restore capitalism through the use of the confucian precept "restrain oneself and return to the rites".

child labourers between the ages of 7 and 14 accounted for one-third of the mill's work force when it was under the rule of imperialism and reactionaries. they worked fourteen hours a day and had to stand on bricks to reach the machines they operated.

with inveterate hatred, veteran worker tsung hsin-yi criticized the reactionary nature of "benevolence and love", which lin piao and confucius peddled. he said: "i came to work at the tubing mill at the age of 14. hungry and tired, i felt dizzy one night, but the overseer forced me to keep on. a tube broke my arm. the exploiting classes never showed 'benevolence and love' to the workers.

lin piao and confucius preached that fallacy merely to hoodwink the labouring people so as to cover up the reactionary nature of exploitation and oppression by the exploiting classes.

veteran worker li chao-yu's family history full of blood and tears was on show. before liberation, his father worked like a beast of burden for a capitalist and died from overstrain, leaving behind a family of six. his elder brother and two sisters later died from hunger and diseases. he had no other way out than to work as a child labourer at the cast-iron tubing mill at the age of eleven. the mill was a hell for the workers. he began to lead a happy life with nation-wide liberation in 1949 when the working class came to power and started the socialist revolution and construction.

the veteran worker condemned lin piao for preaching the confucian precept "restrain oneself and return to the rites" in an attempt to subvert the dictatorship of the proletariat and restore capitalism. had lin piao's scheme succeeded, hundreds of millions of labouring people would have once again led the miserable life the child labourers had experienced in the old society, he said. "we'll never allow that to happen exclamation" he declared.

workers of the no. 6 open-hearth furnace at the no. 1 steel-making plant have taken an active part in the current movement. they cited the achievements of their open-hearth furnace, an advanced unit, and the anshan company to refute the theory of innate genius and the idealist view that "the highest are the wise and the lowest are the stupid". veteran worker yu chuan-wen said: "the anshan iron and steel company was reduced almost to ruins on the eve of liberation by imperialism and the kuomintang reactionaries. but the workers, armed with mao tsetung thought, displayed the revolutionary spirit of self-reliance and hard struggle and restored production immediately after liberation. the company's annual output is now over eight times the figure for the peak year before liberation. this shows that 'the people, and the people alone, are the motive force in the making of world history.'"

the criticism helped the workers of the no. six open hearth furnace emancipate their minds and bring their talent and wisdom into full play. they made a new device to shorten the time for each heat.

ELECTRONICS INDUSTRY

Medium-Sized City in East China Develops Electronics Industry

(NCNA-English Nanking, Jun. 12, 1974)

changchou, a medium-sized industrial city in kiangsu province, east china, has made rapid progress in electronics industry during the great proletarian cultural revolution.

the city now has 34 electronics factories which turn out more than 30 different varieties of radio equipment, 60 varieties of semi-conductor devices in ten systems and 50 different radio components in nine varieties. some of the products are up to advanced standards. total output value of the city's electronics industry in 1973 was ten times that of 1965, the year before the cultural revolution.

changchou's electronics industry was started during the 1958 big leap forward, inspired by the general line put forward by chairman mao which calls for "going all out, aiming high and achieving greater, faster, better and more economical results in building socialism". several radio repair shops and handicraft workshops were merged to form the basis of the new industry. but its development was slow in the subsequent years because of the interference by liu shao-chi's counter-revolutionary revisionist line.

in the cultural revolution, the workers, cadres and technicians criticized such revisionist absurdities as the "doctrine of trailing behind at a snail's pace", the "slavish comprador philosophy" and the theory that "electronics is mysterious." after the criticism, the city's electronics industry made fast progress under the guidance of the principles of building our country independently and with the initiative in our own hands, through self-reliance and hard struggle, diligence and thrift.

the changchou semi-conductor plant was started in october of 1966 as a branch-out of a radio factory workshop, with 84 workers and staff members and only some simple equipment. its two early products were of the low performance variety.

since then, it has built seven more workshops and the number of workers has increased 12 times. it now produces silicon high-frequency, low-power transistors, transistors for switches, medium- and high-power transistors, digital integrated circuits, m.o.s. circuits and dozens of other semi-conductor devices.

relying on the efforts of the workers, it made more than 470 general-purpose and special-purpose machines and

instruments to equip itself over the past few years. these include diffusion furnaces, single-crystal furnaces, optical etching machines and instruments for automatic analysis, selection, measurement and testing.

most electronics factories in changchou followed a similar course of expansion. as a result, the city's electronics industry now turns out far more varieties and quantities of semi-conductor devices than it did before the cultural revolution.

greater cooperation among workers, cadres and technicians and among producers, users and researchers during the cultural revolution has given full scope to the ingenuity and enthusiasm of the workers and accelerated scientific research and production.

this helped the changchou radio plant design and produce a transceiver which it had tried but failed to produce before the cultural revolution.

similarly, the changchou no. 2 radio plant has trial-produced in the last two years an integrated circuit electronic computer that can do 120,000 calculations per second, a desk transistorized computer, a bi-polar integrated circuit electronic computer and a portable m.o.s. circuit electronic computer. a copper mesh producer until 1972, the plant now specializes in producing electronic computers.

also among the new products of the city's electronics industry are a 50-baud tele-communication phase correcting terminal (code error rate ten to the power minus 5), a code deciphering machine that can translate 75 chinese characters per second, a high-speed automatic tuning transceiver and a sheet-type chinese character facsimile transmitter.

efforts are being made to apply electronic techniques to the chemical, light, textile, machine-building, pharmaceutical and other industries. the city's printing and dyeing industry has introduced electronic engraving to replace hand work, with a nine-fold increase in efficiency and a simultaneous improvement in quality.

GOOD HARVESTS

Shanghai Reports Good Harvest of Summer Crops

(NCNA-English Shanghai, Jun. 12, 1974)

all the ten counties under shanghai municipality report good harvests of summer crops. the unit yield of 113,300 hectares of barley and wheat husked so far was double that of 1973 while the unit yield of 46,600 hectares of rape seed showed a 40 per cent increase.

the commune peasants, who are busy delivering the best of their produce to the state as tax in kind, told hsinhua: "this is a victory for the movement to criticize lin piao and confucius."

many spoke about their bitterness under ruthless exploitation by the landlords before liberation at meetings criticizing lin piao's programme for a capitalist come-back, namely, "restrain oneself and return to the rites". "we'll go all out to build socialism and smash lin piao's scheme to turn the clock back", they said.

a serious drought struck the shanghai area last autumn. as a result, part of the newly-transplanted rape seed shoots withered and the growth of over-wintering wheat was affected. the peasants put up a hard fight to water the fields and ensured full-stand of the crops. thanks to intensive field management this spring, the wheat resumed green growth earlier this year and the rape seed plants were strong.

while summer harvesting is nearing its end, the shanghai peasants are racing against time to plant early rice and cultivate late rice.

LIBRARIES

Libraries Widespread in Tientsin

(NCNA-English Tientsin, Jun. 12, 1974)

north china's industrial city of tientsin now has 8,700 grass-roots libraries and reading rooms, in addition to the municipal, district and county libraries. the libraries in factories, government institutions, schools, neighbourhood communities and villages on the city's outskirts, have a total of over ten million volumes, ranging from works by marx,

engels, lenin, stalin and chairman mao to books on philosophy, politics, history, literature and art and science.

during the cultural revolution the staff members of the municipal, district and county libraries criticized the revisionist line and were determined to render a better service to the workers, peasants and soldiers. they went to factories, villages, schools and residential quarters to help the latter set up small libraries and reading rooms.

the local people displayed great enthusiasm for small libraries. inhabitants of the residential quarters of the no. 4 cotton mill opened a reading room of their own with part of the funds provided by the mill. many city residents and commune members contributed books or helped make book shelves, cases, tables, benches and other aids.

these small libraries and reading rooms are manned by more than 50,000 volunteers, including young workers, educated young people who have settled in the countryside, retired workers and housewives. they are very enthusiastic about their work, ready to do everything in their power to meet the needs of the readers.

to make full use of the books with revolutionary contents, the libraries often sponsor discussions, lectures and wall newspapers for readers to exchange their experience in reading. during the current movement to criticize lin piao and confucius, many of them arrange lectures and reports to help readers grasp the significance of the movement. not a few libraries order books on behalf of their readers.

apart from a library, the kuochuangtzu street in hotung district has a reading room for children where primary school pupils read picture story books or view television after school. it also arranges story-telling sessions and photo shows at regular intervals. thanks to this sort of education on revolutionary traditions, many youngsters volunteer to help elders and family members of active servicemen and revolutionary martyrs with household work, fetching drinking water or sweeping courtyards for them.

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* FOREIGN RELATIONS *
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CHINA AND AUSTRALIA

Premier Chou En-lai Congratulates E.G. Whitlam on Reassuming Office of Australian Prime Minister

(NCNA-English Peking, Jun. 12, 1974)

chou en-lai, premier of the state council of the people's republic of china, in a message to edward gough whitlam dated june 4, congratulated him on his reassuming the office of australian prime minister. the message reads:

"please accept my heartfelt congratulations on the occasion of your reassuming the office of prime minister of australia. may the relations between china and australia and the friendship between our two peoples develop continuously."

CHINA AND FRANCE

French Delegation Led by Andre Bettencourt Leaves Peking for Home

(NCNA-English Peking, Jun. 12, 1974)

the french delegation to china led by andre bettencourt, president of the france-china friendship group of the french national assembly, concluded its friendly visit to china and left here for home by air today.

leading member of the chinese people's institute of foreign affairs hsieh li and french ambassador to china etienne manach were among those at the airport to see the delegation off.

during their stay in china, the french guests toured peking, yenan, sian and loyang.

CHINA AND INDIA

Vice Chairman Yeh Chien-ying Meets and Fetes Visiting Delegation of Dr. Kotnis Memorial Committee of India

(NCNA-English Peking, Jun. 13, 1974)

yeh chien-ying, vice-chairman of the central committee of the communist party of china, today met and feted daniel latifi, secretary-general of dr. d.s. kotnis memorial committee of india, and the delegation of the committee he is leading.

in the course of his cordial and friendly conversation with the guests, vice-chairman yeh chien-ying recalled how dr. kotnis, dr. apal, dr. b.k. basu and others of the indian medical team and the chinese people had forged a militant friendship during the war of resistance against japan and praised their internationalist spirit. yeh chien-ying said that the friendship between the chinese and indian peoples had a long history. "we believe that the traditional friendship between the two peoples will surely be further consolidated and developed," he said.

present on the occasion were miss monorama s. kotnis, sister of dr. kotnis, mukund rai vyas, member of the indian parliament, hemanga biswas, noted indian singer.

also present were yang chi, vice-president of the chinese people's association for friendship with foreign countries, kuo ching-lan, wife of dr. kotnis, and dr. ma hai-teh (george hatem), a colleague of dr. kotnis.

CHINA AND JAPAN

President of China-Japan Friendship Association Liao Cheng-chih Meets Japanese Visitors

(NCNA-English Peking, Jun. 12, 1974)

president of the china-japan friendship association liao cheng-chih met here this afternoon with the visiting japanese friendship delegation of the wakayama dietmen's league with yoshitomo machida, isamu sasano and kenichi kubota as its advisers, toshio yamazaki as its leader and jitsusaburo tanaka and haruo higashiyama as its deputy leaders. they had a cordial and friendly conversation.

present were yueh tai-heng, liu ju-kun, li tieh-ying, li fu-teh and lu peng-fei.

after the meeting, liao cheng-chih attended a banquet given by the china international travel service in honour of the japanese friends.

the japanese delegation arrived in peking on june 10 after visiting kwangchow and shanghai. it will leave for home shortly.

Vice President of China-Japan Friendship Association Meets Japanese Delegation

(NCNA-English Peking, Jun. 12, 1974)

chang hsiang-shan, vice-president of the china-japan friendship association, met and had a friendly conversation here today with all members of the japanese hokkaido all circles friendship delegation with toshiichi ebina as its leader and terutaka niikawa and toyozo ito as its deputy leaders.

present were leading members of departments concerned, including yueh tai-heng and chin li.

the japanese delegation arrived in china on june 1. it has visited kwangchow, chengchow, anyang, linhsien county, shihchiachuang and peking.

Chairman of Tientsin Municipal Revolutionary Committee Meets with "Kobe-Tientsin Youth Football Delegation" from Japan

(NCNA-English Tientsin, Jun. 13, 1974)

hsieh hsueh-kung, chairman of the tientsin municipal revolutionary committee, chao wu-cheng, the committee's vice-chairman, and wang chen-tang, the committee's secretary-general, had a meeting this evening with all members of the "kobe-tientsin youth football delegation" from japan with kazumi asahi as leader and tetunori yamashita as deputy leader.

present on the occasion were all members of the tientsin municipal friendship delegation who visited kobe not long ago.

the meeting proceeded in a friendly atmosphere.

the hosts and guests talked cordially, unanimous in the view that they would work unswervingly to constantly consolidate and develop the friendship between kobe and tientsin.

after the meeting, the japanese guests, in the company of hsieh hsueh-kung, attended a performance by the tientsin acrobatic troupe and a theatrical performance by local school children.

the japanese guests toured the city this morning. in the shuishang park where the flowers were a riot of colour, the japanese friends had their pictures taken against the background of friendship trees planted by chinese and japanese friends.

"Kobe-Tientsin Youth Football Delegation" from Japan Arrives in Tientsin

(NCNA-English Tientsin, Jun. 12, 1974)

a 36-member "kobe-tientsin youth football delegation" from japan, led by kazumi asahi, arrived here from peking by train today for a friendly visit.

among the 50 people warmly welcoming the delegation at the railway station were li shih-tseng, deputy secretary-general of the tientsin municipal revolutionary committee, chang chi-yao, head of the cultural and educational group of tientsin municipality; pai hua, leading member of a department concerned; and local young footballers.

the japanese friends have come to visit china at the invitation of the tientsin municipal revolutionary committee. this evening, chao wu-cheng, vice-chairman of the municipal revolutionary committee, and deputy secretary-general li shih-tseng met leader kazumi asahi, deputy leader tetunori yamashita and other leading members of the delegation, and had a cordial and friendly conversation with them. the municipal revolutionary committee gave a dinner in honour of the japanese friends after the meeting.

addressing the banquet, which was marked by a warm atmosphere of friendship between the people and youth of china and japan, vice-chairman chao wu-cheng said: china and japan are separated by a strip of water and the people of the two countries have a history of exchanges of more than 2,000 years. since the establishment of official bonds

of friendship between kobe and tientsin last june, the two cities have exchanged delegations on friendly visits, which help promote the mutual understanding and friendship between the people of the two municipalities. the friendly intercourse between the people of china and japan and the development of china-japan relations are in line with the general trend and the popular feeling, which no reactionary force on earth can halt. let's join hands and work for the constant development of the good-neighbourly relations between our two countries and for the ever lasting friendship between our two peoples.

in reply, kazumi asahi said: there have been more friendly exchanges between the two cities since they forged bonds of friendship. he expressed the hope that the present visit would make new contributions to the enhancement of the friendship between the people of japan and china.

Japanese Delegation of Printing Industry Leaves for Home

(NCNA-English Peking, Jun. 13, 1974)

the japanese delegation of printing industry with tetsuo oga as its leader and kaichi sawamura as its deputy leader left here for home on june 11.

while in china, the delegation visited peking, sian, shanghai and kwangchow, where they made friendly contacts and held discussions with chinese publishing and printing circles.

CHINA AND KOREA

Patriotic, Just Struggle of South Korean People Will be Victorious, Says Jen-min Jih-pao

(NCNA-English Peking, Jun. 14, 1974)

the patriotic and just struggle of the south korean people is bound to be victorious," says the "people's daily" commentator in an article today.

the article reads:

of late, the pak jung hi clique of south korea has unscrupulously persecuted and repressed south korean students and democrats under the pretext of the "incident of the national federation of youth and students for democracy". this is another fascist atrocity committed by the pak jung hi clique, a naked provocation against the south korean students and people who are struggling for democracy, freedom and the independent and peaceful reunification of the fatherland.

as is known to all, the pak jung hi clique is confronted with daily worsening crises politically and economically. in order to extricate itself from its difficulties, it has resorted more and more to military-fascist means to maintain its dictatorial rule. ever since taking power, it has issued more than 4,000 reactionary decrees. under the pretext of "confrontation" with the so-called "military threat" from the north it has proclaimed "martial law" and taken "emergency measures", savagely persecuting the south korean patriots and students who are struggling for the independent and peaceful reunification of the fatherland and for democratic rights. at the end of last may the pak jung hi authorities made public the so-called "results of investigation" on the "incident of the national federation of youth and students for democracy" and unjustifiably arrested more than 1,000 people including students, teachers, employees, merchants, writers as well as people of the press, religious and political circles. then, it brought 253 patriots before "emergency military courts" under trumped-up charges such as "violation of the national security act" and "plotting internal strife". the pak jung hi clique's despicable acts have revealed more clearly its ferocious features as the sworn enemy of the people and, at the same time, reflected the feebleness and growing instability of its rule.

the pak jung hi clique's cruel suppression can not check the powerful current of the south korean people's struggle for democratic rights and the independent and peaceful reunification of the fatherland. in defiance of the reactionary decrees, the south korean students and patriots launched a gigantic struggle last october which lasted more than four months, dealing a heavy blow to the tiny,

reactionary dynasty in seoul. a large-scale mass movement against dictatorship and for democracy was again launched by the south korean students last april. the students held demonstrations and denunciation meetings in seoul, pusan, taegu, taechon, chonju, kwangju and other places, condemning the pak jung hi clique for selling out the national interests and brutally oppressing and exploiting the people. the south korean people's struggle is developing in depth.

the pak jung hi clique's attempt to stamp out the flames of struggle of the south korean students and people by means of fascist suppression is utterly futile. its perverse action can only arouse the stiffer resistance of the south korean people. the patriotic and just struggle of the south korean students and people has won militant solidarity from their compatriots in the northern half of the country and the wide-spread sympathy and support of the people the world over. we are convinced that so long as the south korean students and people remain united and persist in struggle, they will surely win final victory.

Peking Students' Meeting Supports South Korean Students' Just Struggle

(NCNA-English Peking, Jun. 13, 1974)

worker-peasant-soldier students of peking and tsinghua universities met here this evening to voice firm solidarity with south korean students and people in their just struggle against pak jung hi clique's fascist atrocities and for democratic rights.

they voiced firm support for the joint statement issued on june 3 by 14 korean social organizations, and indignantly condemned the fascist barbarities perpetrated by the pak jung hi clique in frenziedly suppressing the student movement.

chang kuei-fu, chairman of the student council of peking university, said at the meeting: the south korean patriotic students' struggle against fascist rule and for democratic rights reflects the accumulated hatred and indignation of the south korean people at pak june hi clique's fascist rule. it expresses the strong demand of the south korean students and people for democracy and an independent and peaceful reunification of the fatherland. in line with the chinese people's great leader chairman mao's teaching "the just struggles of the people of all countries support each other", we chinese students will forever stand on the side of the korean people and regard their struggle and victory as our own.

kim ok ja, a girl student of korean nationality of tsinghua university, spoke on behalf of the worker-peasant-soldier students of the university; on the pretext of the so-called "case of the national federation of youth and students for democracy", the notorious pak jung hi clique recently intensified its suppression of south korean students and patriots. however, the sanguinary suppression by the pak jung hi clique can only serve to arouse stronger resistance from among the people and can in no way save itself from complete failure. we are convinced that a just cause is invincible. the korea's three thousand-li of beautiful land will certainly be unified and the flesh-and-blood compatriots in south and north korea will certainly be re-united. victory belongs to the south korean people who defy brute force and persist in struggle.

people's liberation armyman wang feng-tung, a student of peking university, and worker-student chou chen-teh of tsinghua university paid tribute to south korean students for their indomitable spirit of defying brute force, daring to struggle and daring to win victory, and voiced militant solidarity with them in their just struggle.

amidst warm applause, the meeting adopted an "open letter of peking university and tsinghua university to the students of south korea".

it reads: the pak jung hi clique is stepping up its collusion with u.s. imperialism and intensifying its fascist dictatorial rule at home to maintain its reactionary rule. you uphold justice and oppose dictatorial rule, persist in unity and oppose a split. breaking through the enemy blockage, you turned out into the streets and hurled stones and bricks at the reactionary police and won great victories in your heroic struggle.

your just struggle has won sympatny and support not only from the peoople of all walks of life in the south and the people in the north of korea but also from the chinese people and the people of the world as a whole.

we worker-peasant-soldier students of peking university and tsinghua university who have been tempered in the great proletarian cultural revolution and are now in the movement to criticize lin piao and confucius will, like the rest of the chinese people, resolutely unite with you, fight together and be victorious together.

the present world situation is excellent, the open letter continued. countries want independence, nations want liberation and the people want revolution -- this has become a great irresistible trend of history. no matter how the pak jung hi clique dispatched its reactionary police to arrest students and put them in prison, or "educated" post-war youth in "loyalty, filial piety, sincerity and righteousness", it could not arrest

the daily rising tide of the patriotic students' movement and the people's revolution. on the contrary, the pak jung hi clique in so doing could only reveal more and more clearly the true features of its fascist dictatorial rule and its feeble reactionary nature. it could only hasten the downfall of its tottering reactionary rule.

the experience of your heroic struggle shows that so long as you unite with the masses of the people and fight perseveringly you will certainly achieve the goals of your just struggle, that is, opposing the pak jung hi clique's fascist rule, winning freedom and democracy, and realizing the independent and peaceful reunification of the fatherland as put forward by the korean people's great leader president kim il sung.

Chinese Ministry of Public Security Gives Banquet in Honor of Korean "Aprok River" Football Delegation

(NCNA-English Peking, Jun. 13, 1974)

the ministry of public security of the people's republic of china gave a banquet here this evening to warmly welcome the "aprok river" football delegation of the ministry of public security of the democratic people's republic of korea led by pak jong muk which is on a friendly visit to china.

among the guests were li jae pil, minister-counsellor, of the d.p.r.k. embassy here, and sin gi do, first secretary of the embassy.

present at the banquet were tseng wei and huang ching-hsi, chinese vice-ministers of public security, yao hsiao-cheng, a leading member of the chinese physical culture and sports commission, and tsai yun-ling, a leading member of the political department of the ministry of public security as well as players and coaches of the "august 1" football team of the chinese people's liberation army, the peking football team and the chinese youth football team.

tsai yun-ling and pak jong muk spoke at the banquet. they expressed the wish that the revolutionary friendship and militant unity of the people, public security personnel and sportsmen of the two countries will be constantly enhanced.

the players of the two countries chatted and toasted to each other. the banquet hall was permeated with an

atmosphere of warm friendship between revolutionary comrades-in-arms.

the korean "aprok river" football delegation arrived here by train today.

Chinese Film Delegation Leaves for Korea

(NCNA-English Peking, Jun. 13, 1974)

a 7-member chinese film delegation led by lo kuang-ta, a leading member of the film sub-group of the cultural group under the state council, left here by train today for a friendly visit to the democratic people's republic of korea.

the delegation was seen off at the railway station by liu ching-tang, member of the cultural group under the state council, and korean ambassador to china hyun jun keuk.

CHINA AND LATIN AMERICA

China Delivers Instrument of Ratification of Protocol to Treaty for Prohibition of Nuclear Weapons in Latin America

(NCNA-English Mexico City, Jun. 11, 1974)

yao kuang, chinese ambassador to mexico, today delivered to the government of the united states of mexico, the depository country of the "treaty for the prohibition of nuclear weapons in latin america", an instrument of ratification of additional protocol ii to the treaty. the instrument of ratification was signed by tung pi-wu, acting chairman of the people's republic of china, on april 23, 1974.

the chinese government signed the protocol on august 21, 1973.

the delivery of the instrument of ratification took place at a solemn ceremony held in the building of the mexican foreign ministry.

mexican foreign minister emilio o. rabasa received the instrument of ratification on behalf of the mexican government.

speaking at the ceremony, foreign minister rabasa said that with the delivery of the instrument of ratification, the aims have been realized which were proposed in the mexican-chinese joint communique issued at the end of the mexican president's visit to china in april 1973.

he said: "mexico expresses its profound satisfaction because it is aware that this highly important international legal act demonstrates the goodwill of the government of the people's republic of china to cooperate in the incessant search for international peace and security."

ambassador yao kuang also spoke on the occasion. he said: "the latin american countries proposed the establishment of a nuclear-weapon-free zone in latin america with a view to countering the policy of nuclear threat and blackmail pursued by the superpowers and safeguarding the peace and security of latin america. the chinese government respects and supports this just position."

he reiterated the chinese government's consistent stand for the complete prohibition and thorough destruction of nuclear weapons.

he said: "we are convinced that the latin american countries will strengthen their solidarity and advance together in their struggle against the policy of nuclear threat and blackmail pursued by the superpowers and for the establishment of the latin american nuclear-weapon-free zone. the chinese government will continue to make unremitting efforts together with the latin american countries and all other peace-loving countries for the attainment of the great, long-range objective of the complete prohibition and thorough destruction of nuclear weapons throughout the world."

hector gross espiel, secretary-general of the organization for the prohibition of nuclear arms in latin america, was also present on the occasion.

CHINA AND ROMANIA

Chinese Historians Leave for Visit to Romania

(NCNA-English Peking, Jun. 12, 1974)

chinese historians wu tai-feng and hsiang ching left here today for a friendly visit to romania at the invitation of the editor-in-chief of the romanian "magazine historic".

CHINA AND SWEDEN

Swedish Visitors Leave Peking for Home

(NCNA-English Peking, Jun. 12, 1974)

dr. per nystroem, former governor of the city and province of goteborg, sweden, and eric ehrengren, director general of the swedish trade fair foundation, concluded their visit to china and left here for home by air today.

they were seen off at the airport by tung chao, leading member of department concerned of the china council for the promotion of international trade, and swedish ambassador to china arne bjornberg.

the swedish guests arrived on june 1 for a friendly visit to china at the invitation of the china council for the promotion of international trade. they visited a university and industrial and agricultural establishements and toured scenic spots and places of historical interest in peking, and toured other chinese cities including kwangchow, hangchow and shanghai. li chuan, vice-chairman of the host council, met the swedish guests in peking and gave a banquet in their honour. eric ehrengren had discussions with leading members of departments concerned of the host council.

CHINA AND SOVIET UNION

Jen-min Jih-pao Article: "Is It Inconceivable?"

(NCNA-English Peking, Jun. 12, 1974)

following are excerpt from a signed article entitled "is it inconceivable?" carried by the people's daily today:

it is common knowledge that in the past few years soviet revisionist chieftains have run hither and thither to beg for loans and auction off resources. what does this phenomenon signify? soviet revisionist bigwigs have come out with various explanations. some of them asserted that to borrow from the west is to "draw additional huge funds" for the soviet economy; others claimed that it is aimed at laying the so-called "economic foundation for peaceful co-existence", and so on and so forth. but all these explanations cannot dispel the soviet people's discontent and misgivings. thus yuri zhukov, commentator of the soviet paper "pravda", came out and bluntly told his audience in a television speech that it "is inconceivable" for the soviet union to go without western loans and that without loans the soviet union cannot succeed in doing anything important today, especially in carrying out a large-scale project. this is a rather frank confession.

the soviet revisionist renegade clique is feverishly pushing the policy of aggression and expansion, engaged in unbridled armament expansion and war preparations and is doing everything in its power to scramble for world domination, thus causing a grave shortage of funds. therefore, it has to borrow heavily from the west. according to incomplete statistics, soviet loans from the western countries in the past ten years amount to 7,000-8,000 million u.s. dollars, 80 per cent of which were made after 1970. these loans, however, are far from meeting the needs of the soviet revisionists. with a keen appetite they are continuing negotiations with some western countries for more loans. recently, boris ponomarev, a chieftain of the soviet revisionists, shouted at the top of his voice in the united states that western loans are an "engine for trade" and he expressed the hope that "this engine will work at full speed". the so-called working "at full speed" means that he was impatiently begging the united states to grant large sum of loans quickly.

brezhnev and his like have boasted that they have built up "developed socialism" unknown in the history of mankind, but, in reality they are merely pursuing the imperialist policy of tsarist russia, and following its old path. in their time, the old tsars had borrowed large sums from the west under the pretext of building railways and exploiting resources. at the turn of the century, foreign loans contracted by tsarist russia ran as high as some 4,000

million roubles. referring to this question, lenin pointed out at the time: "european capital is the saviour of russian autocracy. without foreign loans russian autocracy would not be able to survive." are not the soviet revisionists begging for loans everywhere today under similar pretexts such as exploiting resources in the eastern areas, building a second siberia railway and so on and so forth? all this shows how successfully they have learnt from the old tsars.

the soviet revisionist new tsars have bigger ambitions than their predecessors in trying to dominate the world and have outstripped them in deeds. the capital accumulated with so much toil by the soviet people in the past few decades have all been wasted by the soviet revisionist renegade clique in its contention with the u.s. for armament superiority and global expansion. as a result, the soviet union has been reduced to such a position that it is "inconceivable" for it to go without foreign loans. this is an indication that soviet revisionist social-imperialism is strong in appearance but weak inside. there is nothing "inconceivable" about this.

CHINA AND UN

Security Council Adopts Recommendation for Admission of Bangladesh to UN Membership

(NCNA-English United Nations, Jun. 11, 1974)

the u.n. security council at a meeting here yesterday adopted, without voting, a resolution recommending the u.n. general assembly to admit bangladesh to u.n. membership.

iqbal ahmad akhund, representative of pakistan, in a statement at the meeting, recalled the efforts made by pakistan and by many other third world countries for a peaceful and just solution of the questions which pakistan was at issue with india and bangladesh.

he stated that when the question of the admission of bangladesh was raised at the 27th general assembly, pakistan had urged to "defer its consideration until such time as the obligations which developed upon the dacca regime under the united nations resolutions have been fulfilled." he noted that by an agreement signed in delhi last april, "the government of india agreed to return all pows she had held since the war ended in december 1971. the government of bangladesh gave up its demand to stage 'war crimes' trials in bangladesh. the last prisoner of war returned to pakistan from india on april 30, 1974, thus on this date ended the prolonged incarceration of

pows, the geneva convention on their treatment was at long last given effect and the provisions of security council resolution 307 of 1971 were implemented."

"my delegation, therefore, takes satisfaction in welcoming the decision of the security council to recommend to the general assembly the admission of the people's republic of bangladesh to membership of the united nations," the pakistan representative declared.

mauritanian permanent representative to the u.n. moulaye el hassen, president of the security council for the current month, appreciated in his speech the willingness manifested by bangladesh "to apply scrupulously the resolutions of the general assembly and the security council". he praised the leaders of pakistan, prime minister bhutto in particular, for "the political courage and the constructive spirit" and the "forward-looking" attitude they had manifested in handling "a painful problem" confronting their country. he added that the conduct of prime minister bhutto "was echoed among the leaders of bangladesh and india".

chinese representative chuang yen in his statement recalled the relevant u.n. resolutions adopted since the 26th u.n. general assembly for the correct settlement of the questions of the south asian sub-continent. he said, "in august 1972, the chinese delegation was opposed to the consideration of the question of admission of bangladesh to membership in the united nations before the relevant united nations resolutions were implemented. at the time and on later occasions, the chinese delegation stated clearly that the chinese government's stand for postponing the consideration of this question did not mean that we were fundamentally opposed to the admission of bangladesh into the united nations. the chinese people cherish friendly sentiments for the people of bangladesh. china stood for postponing the consideration of this question for the very purpose of upholding the principles of the u.n. charter and defending the interests of the people on the south asian sub-continent so as to promote a reconciliation between the parties concerned on the sub-continent free from superpower interference from outside and bring about the full implementation of the relevant u.n. resolutions, thus leading to the normalization of relations between the countries on the sub-continent."

he continued, "new developments have now taken place on the south asian sub-continent. we are glad to see that with the concerted efforts of the parties concerned and many third world countries, agreements have finally been reached among the countries concerned of the south asian sub-continent, which have led to the implementation of the relevant resolutions of the general assembly and the security council and thus created favourable conditions for the normalization of relations among the countries

on the sub-continent. in these circumstances, the chinese government, considering that bangladesh is eligible for membership in the united nations, has decided to support the admission of bangladesh into the united nations, and hopes that after its admission to membership in the united nations, bangladesh will make positive contributions towards upholding the basic principles of the u.n. charter.

"the chinese government welcomes the positive developments on the sub-continent. we hope that the countries on the sub-continent will further remove outside interference, normalize their mutual relations and live in amity on the basis of the principles of equality and mutual respect for sovereignty. we are ready to develop good-neighbourly relations with the countries on the sub-continent on the basis of the five principles of peaceful co-existence and further enhance our traditional friendship with their peoples. the chinese government and people will, as always, firmly support the peoples in south asia in their struggle against hegemonism and expansionism," chuang yen stated.

the representatives of the soviet union and byelorussia alleged in their speeches that bangladesh should be admitted to u.n. membership much earlier, and there were so-called "deliberate and artificial obstacles" in the way. these assertions made with ulterior motives were sternly refuted by chinese representative chuang yen.

FOREIGN DIPLOMATIC ENVOYS

Foreign Diplomatic Envoys to China Visit Taching and Harbin

(NCNA-English Peking, Jun. 12, 1974)

diplomatic envoys from 37 countries to china and their wives visited taching and harbin from june 7 to 12 at the invitation of the chinese foreign ministry. they were accompanied on the tour by vice-foreign minister yu chan and his wife tso yi.

they were given a warm welcome and friendly reception by leading members of local revolutionary committees and local people.

INTERNATIONAL CONFERENCES

Chinese Delegate Leaves Peking for International Telecommunication Union Administrative Council Meeting

(NCNA-English Peking, Jun. 12, 1974)

liu yuan, member of the 29th administrative council of the international telecommunication union (itu) and deputy director of the foreign affairs bureau of the chinese ministry of posts and telecommunications, left here today for geneva to attend the meeting of the i.t.u. administrative council.

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